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The Jesuit relations and  
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THE JESUIT RELATIONS  
AND  
ALLIED DOCUMENTS

VOL. XLI

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The Jesuit Relations and Allied Documents

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TRAVELS AND EXPLORATIONS  
OF THE JESUIT MISSIONARIES  
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-  
IAN TEXTS, WITH ENGLISH TRANSLA-  
TIONS AND NOTES; ILLUSTRATED BY  
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY

REUBEN GOLD THWAITES

Secretary of the State Historical Society of Wisconsin

Vol. XLI

LOWER CANADA, IROQUOIS: 1654-1656

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# CONTENTS OF VOL. XLI

PREFACE TO VOLUME XLI . . . . .	9
---------------------------------	---

DOCUMENTS:—

LXXXV. Journal des PP. Jésuites. <i>François le Mercier</i> ; Quebecq, January 30 – February 5, 1654 . . . . .	17
LXXXVI. Relation de ce qui s'est passé . . . . . en la Novvelle France, es annees 1653. & 1654. <i>François le Mercier</i> , Quebec, September 21, 1654; <i>Simon le Moine</i> , July – September, 1654 . . . . .	25
LXXXVII. Copie de devx Lettres envoiées de la Novvelle France, au Pere Procureur des Miffions de la Compagnie de Iesvs en ces contrées. <i>François le Mercier</i> ; Kebec, October 13 and 17, 1655 . . . . .	205
LXXXVIII. Lettre à la R. M. de Saint Bonaventure, à Kebec. <i>Paul le Jeune</i> ; La Rochelle, March 10, 1656 . . . . .	236
LXXXIX. Concession des Terres dans le païs des Onnondageoronons. <i>Jean de Lauson</i> ; Quebecq, April 12, 1656 . . . . .	244
BIBLIOGRAPHICAL DATA: VOLUME XLI . . . . .	249
NOTES . . . . .	255



## ILLUSTRATIONS TO VOL. XLI

- I. Photographic facsimile of title-page, *Relation* of 1653-54 . . . . . 28
- II. Photographic facsimile of title-page, *Copie de deux Lettres* . . . . . 208
- III. Photographic facsimile of handwriting of Paul le Jeune, S.J., selected from his letter to the Hospitalières of Quebec, dated March 10, 1656 . . . . . *Facing* 242

## PREFACE TO VOL. XLI

Following is a synopsis of the documents contained in this volume:

LXXXV. The *Journal des Jésuites* contains, in 1654, but one week's record, January 30 to February 5. On the former date, Onondaga envoys arrive at Montreal, and insist upon going to Quebec; but it appears that their purpose is to carry on intrigues with the Hurons of Orléans Island. The new governor, D'Ailleboust, learns of these schemes, and advises accordingly the Hurons, who are confounded thereat, and acknowledge everything, promising to do as Onontio wishes.

LXXXVI. The *Relation* of 1653-54 is written by François le Mercier, except the last chapter, which is an epitome of information on Canadian matters received by the Paris editor from other sources. The superior writes an introductory note to the provincial, which mentions the success of Father Le Moyne's recent journey to the Iroquois country, and the consequent opening for a mission there. For this purpose, Le Mercier asks that six more Fathers be sent to Canada; and that more funds be contributed by the charitable, that this additional expense may be met.

He now relates in detail the events which led to this felicitous condition of affairs. The Mohawk

envoys previously mentioned return to their own country after Poncet's deliverance from captivity (October, 1653), leaving four of their number as hostages with the French. A few days later, the Huron captains reveal to the French the intrigues of the Mohawks with them, to induce them to leave the French and settle in the Iroquois country; the Hurons temporize in regard to these proposals, fearing the hostility of these old-time enemies, but avow their loyalty to their French friends and protectors. Some months afterward, Onondaga ambassadors also come to treat for peace; they, too, scheme to draw the Hurons away from the French. These intrigues are foiled,—the Hurons pretending that they will go to dwell with the Iroquois after a year or two, when the Jesuits shall have established a mission among the latter.

In the following spring (1654), a young Frenchman is captured near Montreal by an Iroquois band; the chief of another band voluntarily becomes a hostage for his safety, and procures his release. With the Frenchman, the Iroquois bring also presents to ratify peace, and to urge the coming of the "black robes" to their country. In June, a Huron and Algonkin fleet comes down to the French settlements, bringing a cargo of furs. War between the Iroquois and Eries has begun, which especially leads the former to strive for peace with the French and Hurons. In July, two young Frenchmen who had spent the winter with the Mohawks, as hostages, are brought back to Quebec by "the Flemish Bastard." About this time, Father Le Moyne departs on a journey to the Onondagas, in accordance with their invitation to the Jesuits,—a proceeding which arouses

the jealousy of the Mohawks. The complaint made for this tribe by the Bastard is met by presents from the French, and a message to Le Moyne directing him to visit the Mohawks also; but, as he has set out some time before, the Bastard is unable to overtake him.

Le Moyne's journey is now described, for which purpose his journal is given. He is received by the Onondagas with the utmost hospitality, and welcomed as an ambassador of peace. He administers baptism to several children, and both gives and receives special consolation in ministering to the numerous Huron captives, some of whom were his disciples in former years, in their own country. Among these, he finds Thérèse,—daughter of the Huron Christian, Joseph Chihwatenhwa,—a former pupil of the Ursuline Seminary at Quebec, who had been captured with Father Jogues (August, 1642). This good woman has converted one of her fellow-captives, whom she brings to the Father for baptism.

A council, of all the Iroquois tribes except the Mohawks, is held August 10. This is opened by Le Moyne, who “ utters nineteen words ” (that is, gives nineteen presents) to the assembled chiefs. “ I was occupied fully two hours in delivering this harangue, which I pronounced in the tone of a Captain,—walking back and forth, as is their custom, like an actor on a stage.” He is greeted with loud applause, and response is duly made by the Iroquois, with reciprocal presents to the French. Le Moyne is deeply touched, upon finding that the peace thus established is largely due to “ our Huron Christians, especially the Captive women,” who have told the Iroquois so much about the French and the Christian religion

that the latter are well inclined toward both, and "love us in the hope that we will become to them what we have been to the Hurons." The Father is so fortunate as to obtain from some of these savages two little books, which had respectively belonged to the martyrs, Brébeuf and Garnier. His embassy accomplished, he returns to the St. Lawrence, arriving at Quebec on September 11.

Le Mercier considers the demand made by the Iroquois that a French settlement be established in their country, and regards it as a providential opening for missionary labor there. The governor, De Lauson, approves this plan, and many Frenchmen have volunteered for this expedition. More missionaries are needed, in so extensive a field.

The Huron colony on Orléans Island is in a prosperous condition. The charity of pious friends in France has helped to support these poor fugitives till they could aid themselves. They are most zealous in their observance of church rites and duties, and excel in sacred music. The Fathers in charge have formed among them a society, the Congregation of Our Lady, comprising "the élite of the Christians." This is a powerful incentive to improvement in their morals and piety. It is noted that the women "are, among Savages as elsewhere in the world, the devout sex;" and membership in this congregation is especially beneficial to them. The happy deaths of some who belong to this society are related, and several incidents of the piety, obedience, and zeal of others. These Christians maintain a fund for aiding the poorest of their number. Having received a gift from a similar congregation in Paris, they send to those benefactors a porcelain collar, to testify their

gratitude. It is accompanied by a letter of thanks in their language, written upon birch-bark, penned by Chaumonot in their name; this letter, followed by a translation, is given by Le Mercier.

The last chapter is made up of extracts from various letters received from Canada. Some Iroquois have wintered at Three Rivers, and have maintained so friendly relations with the Algonkins there that some of them have even married Algonkin women. The famous chief of the Island tribe, Paul Tesswehat, formerly so haughty and arrogant, has died a good Christian. Noël Tekwerimat, the Sillery captain, has been more zealous than ever in maintaining the Christian character of that colony, and has compelled infidels to remain outside the wall. New discoveries are being made to the north and west of the French settlements; and some tribes are heard of who have never yet seen a European. A new hospital nun arrives this year, bringing with her a number of young women as colonists.

At Tadoussac, Father Bailloquet winters with the Montagnais. The good will they show him "is, in truth, very pleasing; but it did not prevent the Father from having the earth for bed and mattress, and strips of bark for a palace, which was filled less with air than with smoke; nor did it save him from passing several months without bread, without wine, without salt, and without any other sauce than appetite, which he did not satisfy very often except with smoked flesh, dried in the smoke and filth of their cabins." Various instances of Christian charity and devotion among these Tadoussac converts are related.

While the last sheets of this *Relation* are being printed, a fresh item of news arrives from Canada,

which is added in a postscript. This is to the effect that a Mohawk band recently attacked the friendly Indians on the St. Lawrence, killing several; they also captured and bound Father Le Moyne, but were induced, by the threats of his Onondaga guide, to release him. The Paris editor makes various comments on the relations between the French and Iroquois, and hopes that these may continue to be peaceable.

LXXXVII. There is no *Relation*, properly speaking, for 1655. One was written and despatched, as usual; but the messenger who bore this and other letters from Canada was attacked by highway robbers between La Rochelle and Paris, and all his papers scattered or torn. He gathers up what he can; and the Paris editor writes a brief epitome of Canadian affairs, as far as he can learn them from these fragments, and from the oral reports of persons who have come from that country. He also adds two letters sent by the Canadian superior, Le Mercier, who includes a note from Chaumonot and a few lines from Dablon; the whole is published under the title *Copie de deux Lettres envoyées de la Nouvelle France*.

The annual French fleet to Canada has met with disasters; three vessels were captured or lost, and but two returned safely to France. This means the loss of the usual supplies and gifts to the religious houses, the Jesuit missions, and the governor, as well as investments of private persons—a heavy blow to the little colony.

The Iroquois tribes have kept the peace, excepting the Mohawks, who show their usual perfidy. Among their evil deeds is the murder of Jean

Liégeois, a Jesuit donné. After many raids upon the settlements, they bring back the French captives, and patronizingly announce that they will hereafter make war only on the Hurons and Algonkins, whom they will kill whenever they encounter them above Three Rivers. De Lauson, the governor, old and irresolute, accedes to this, and sends the Mohawk prisoners home. The Onondagas ratify their earlier negotiations for peace, and ask for missionaries to go to their country; Chaumonot and Dablon are accordingly sent thither. The Senecas also desire peace, especially because they are at war with the Eries. All the upper tribes prefer, also, to trade with the French rather than with the Dutch, since the route to the former is far easier.

One of the letters which give title to this document is written by Le Mercier, enclosing one from Chaumonot to the Ursuline superior at Quebec, as he is about to leave Montreal for the Mohawk country. He is giving religious instruction to his Iroquois escort; and some of them have already become catechumens. The second letter is also written by Le Mercier; on the day before the annual mail leaves for France. He mentions the latest news received from the Fathers who have gone to the Iroquois country, which is, on the whole, reassuring. Other letters received in France praise the good work of the Ursuline and Hospital nuns, which greatly attracts the Iroquois.

LXXXVIII. Le Jeune, agent in France for the Canadian missions, writes (March 10, 1656) a letter to the superior of the Quebec hospital, relative to business which he is transacting for her. He mentions the losses recently sustained by Canadian affairs. A

reinforcement of nuns is going to Canada. Le Jeune consults Maisonneuve in regard to sending nuns of this order to Montreal, but finds that the endowment there is not available for them.

LXXXIX. The governor of Canada, De Lauson, grants to the Jesuits a tract of land, ten leagues square, in the Onondaga country. They are permitted to choose this land wherever they think best, and are accorded full rights of justice and seigniory; while the grand seneschal of New France (De Lauson's son) is enjoined to put the Jesuits in possession thereof.

R. G. T.

MADISON, WIS., March, 1899.

LXXXV

JOURNAL DES PP. JÉSUITES

Janvier 30 – Février 5, 1654

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SOURCE: We follow the original MS., in Laval University library, Quebec.

Journal des Pères Jésuites, Janvier 30 à  
Février 5, 1654.

IANUIER 1654.

*Deputez des  
onontaëz.*

**L**E 30. 4. Onnonta,er. ariuent a Quebecq  
auec letres de Mon real et des trois Riu.

les premieres nous apprennent qu'ils  
estoient ariuez 7. a Mon-real des le comence-  
ment de decembre auec intention de pousser  
plus outre, que Mons. de Maison-neuve auoit  
fait son possible de les arester leur disat. qu'on-  
nontio estoit par tout, il leur auoit presenté  
deux *grandes chaudieres* pour cet effet; eux  
persistant dans leur resolution de descendre a  
Quebecq, il leur a demandé qu'ils renuoyassent  
deux des leurs dans le païs auec d'eux cou-  
uerts de la part d'Annonchiasé pour asseurer  
leur compatriotes de l'Amitié des Mon-realistes,  
quelqu'accident qu'il peut ariuer a  
ceux qui descendroient plus bas, cela a esté  
executé.

*Ils vont solliciter les  
hurons de L'Isle  
D'orl.*

des letres des 3. R. nous apprenons qu'ils  
ont des presens a faire en cachette aux Hurons  
de l'Isle; 2°. que les Annien,er. leur en aya<sup>t</sup>.  
fait cet automne, Atseña des ce temps la leur  
en auoit rendu trois de leur part aux trois  
R. pour leur temoigner qu'ils agreoient la  
proposition d'aller a Annieñé, ces trois

Journal of the Jesuit Fathers, January 30  
to February 5, 1654.

JANUARY, 1654.

ON the 30th, 4 Onnonta,eronnons arrive at Quebecq with letters from Mon real and three Rivers. The former apprise us that 7 had arrived at Mon-real at the beginning of december, with the intention of proceeding farther; that Monsieur de Maisonneuve had done his utmost to stop them,—telling them that onnontio was everywhere. He had presented to them two *great kettles*, for this purpose; but, as they persisted in their resolve to go down to Quebecq, he asked them to send back two of their men into their country, with two blankets on the part of Annonchiasé, to assure their fellow-countrymen of the Friendship of the people of Mon-real—whatever accident might befall those who should go further down. That was carried out.

By the letters from 3 Rivers we learn that they have presents to bestow in secret upon the Hurons of the Island; 2nd, that, the An-nien,eronnons having made some to the latter in the past autumn, Atseña since that time had in return given them three presents at three Rivers, on behalf of his tribe, in order to show that the Hurons accepted the proposition for going to Annieñé. These three

*Envoys from the  
onontaiz.*

*They go to solicit the  
hurons of orleans  
Island.*

presens furent des lors portez a Anniené. Ils couchent chez nous a Quebecq.

Le 31. ils vont a l'Isle, le les rencontre sur les glaces, ils me salüent d'une harangue, ie donne au chef nommé Tsira,ënie, une brassé de petun. la nuit ils tiennent secret avec quelques capitaines & anciens. vn de nos chrestiens nommé Iacques Atsiëns, qui y auoit assisté nous apprit 1°. que les hurons auoient d'eux mesme fait deux presens aux onnonta,ër. des l'automne 2°. que Tsira,ënie avec 4. colliers qu'il deuoit presenter en vn second confeil, leur auoit donné parole que 400 hommes et 100 femmes venoient querir la bourgade de l'Isle, qu'ils faisoient cependat. la chasse a Andatso; qu'au printemps ils descendroient iusques a la riuiera s<sup>t</sup>. Franc. et enuoyroient auertir les Hurons de s'embarquer. 3°. que les hurons auoient repondu a cela, qu'on auoit, alteré leur parole et que leur pensée n'auoit esté, qu'en cas qu'on reprit la guerre, de mettre une natte dans onnantä,e pour leur nepueux pris en guerre afin qu'on leur donnat la vie et qu'ils passent par ce moyen auoir quelque esperance de les reuoir un iour.

#### FEBURIER

*Conseils pour rompre  
Les mesures des  
onont.*

Le 3<sup>me</sup>. on tient conseil au fort avec les habitans pour leur donner connoissance de toutes ces affaires, et auiser aux moyens de detourner quelque dessein de trahison.

presents were then carried to Anniené. The envoys lodge with us at Quebecq.

On the 31st, they go to the Island. I meet them on the ice; they greet me with a speech, and I give to the chief, named Tsira,énie, a brasse-length of tobacco. At night, they hold a secret council with certain captains and elders. One of our christians, named Jacques Atsiwens, who had been present there, informed us: 1st, that the hurons had of their own accord made two presents to the onnonta,éronnons, even in the autumn. 2nd, that Tsira,énie, with 4 collars which he was to present to them at a second council, had given them a pledge that 400 men and 100 women were coming to carry away the village from the Island; that meanwhile they were hunting at Andatso; that in the spring they would come down as far as the river st. François, and would send to notify the Hurons to embark. 3rd, that the hurons had answered to the effect that their message had been altered; and that their idea had been merely, in case the war were resumed, to place a mat in onnantä,e for their nephews taken in war,—so that the lives of such might be spared, and that they might thus have some hope of again seeing them some day.

#### FEBRUARY.

On the 3rd, a council is held at the fort with the inhabitants, in order to give them knowledge of all these affairs, and to consider means for averting any treasonable design.

*Councils for thwarting the onontaeronnons' measures.*

Le 4<sup>me</sup>. assigné pour le conseil, les onnonta,er. ne viennent, point a cause du mauuais temps. nous tenons chez nous le soir conseil secret avec quelques anciens, hurons Oek, Ationnionrask8a, &c. de l'auis de Mons. le gouuer. Mons. d'Ailleboust; le P. Rague-neau le P. Chaumonot et moy, leur fismes entendre 1<sup>o</sup>. que Mons. le gouuer. auoit connoissance de l'affaire qu'ils traittoient secrettement avec l'onnonta,er. 2<sup>o</sup>. qu'il ne trouuoit point a redire a la substance de ce dessein qu'il ne pretendoit pas tenir en captiuité ses neueux les hurons 3<sup>o</sup>. qu'il les blasmoit de luy auoir voulu cacher cette affaire. 4<sup>o</sup>. que nous estions d'auis qu'ils dissent tout cecy a Tsira,eñie luy conseillant de faire luy mesme un present a onnontio pour le prier de deserrer un peu ses bras, et de donner la liberté aux hurons qu'il tenoit soubs sa protection &c. Ils furent 1<sup>o</sup>. bien confus, ils auoüerent tout et trouuerent [bon] l'auis que nous leur donnions; puis leur ayant demandé quid responsi daturus esset onnontio, qu'il reponde dirent ils que la chose sera possible dans deux ans; nous dismes la dessus qu'il vaudroit mieux qu'il dist lorsque la paix sera bien affermie.

*Dessein Eventé....*

le 5<sup>e</sup>. Tsira,eñie arriue sur les 4. heures du soir avec 3. ou 4. hurons, il fait ses six presens dans nre sale en presence de Mons. le gouuer. et d vne 30<sup>me</sup>. de françois et des le soir nuit clause il s'en retourne tout seul a l'Isle.

The 4th is set for the council: the onnonta,eronons do not come, on account of the bad weather. We hold a secret council at our house in the evening, with some huron elders,—Oek, Ationnionraskwa, and others. By the advice of Monsieur the governor, Monsieur d'Ailleboust, Father Ragueneau, Father Chaumonot, and I gave them to understand: 1st, that Monsieur the governor had knowledge of the business which they were secretly negotiating with the onnonta,eronons. 2nd, that he found nothing to gainsay in the essentials of this project, since he did not intend to keep his nephews, the hurons, in captivity. 3rd, that he blamed them for having consented to conceal this affair from him. 4th, that we recommended them to say all this to Tsira,ënie, advising him to make a present in person to onnontio, for entreating him to relax his arms a little, and to give liberty to the hurons whom he held under his protection, etc. They were, 1st, quite confounded; they acknowledged everything, and approved the advice that we gave them. Then, having asked them *quid responsi daturus esset* onnontio, "Let him answer," they said, "that it will be possible in two years." Thereupon we answered that he would better say, "when the peace shall be well established."

*Plan Revealed.*

5th. Tsira,ënie arrives about 4 o'clock in the evening, with 3 or 4 hurons. He makes his six presents in our hall, in the presence of Monsieur the governor and of about 30 frenchmen; and at evening, when night set in, he returns alone to the Island.



LXXXVI

RELATION OF 1653-54

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1655

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SOURCE: We follow a copy of the original Cramoisy (H. 103) in Lenox Library, New York.





DE CE QVI S'EST PASSE'  
EN LA MISSION DES PERES  
DE LA COMPAGNIE DE IESVS,  
EN LA  
NOUVELLE FRANCE,  
ES ANNEES 1653. & 1654.

*Par le R. P. FRANÇOIS LE MERCIER,  
Superieur des Missions de la mesme  
Compagnie.*



A PARIS,  
 SEBASTIEN CRAMOISY } rue S.  
 Imprimeur ordinaire du Roy } Jacques  
 & de la Reyne, } aux Ci-  
 ET GABRIEL CRAMOISY. } cagnes.

M. DC. LV.

*Avec Priuilege du Roy.*

# R E L A T I O N

OF WHAT OCCURRED  
IN THE MISSION OF THE FATHERS  
OF THE SOCIETY OF JESUS,

IN

NEW FRANCE,  
IN THE YEARS 1653 AND 1654.

Sent to Rev. Father NICOLAS ROYON,  
Provincial of the Province of France.

By REV. FATHER FRANÇOIS LE MERCIER,  
*Superior of the Missions of the same  
Society.*

PARIS,

Print- ed by	{	SEBASTIEN CRAMOISY.	{	ruë St. Jac-
		Printer in ordinary to the King		ques, at the
		and to the Queen,		Sign of the
		AND GABRIEL CRAMOISY.		Storks.

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M. DC. LV.

*By Royal License.*

## Table des Chapitres contenus en ce Liure.

<b>R</b>	<i>RELATION de ce qui s'est passé en la Nouvelle France, és années 1653. &amp; 1654.</i>	page	I
	CHAP. I. <i>Dessein des Iroquois Anniehronnons, &amp;c.</i>		8
II.	<i>Dessein des Iroquois Onnontæhronnons, &amp;c.</i>		16
III.	<i>Prise d'un François à Montreal,</i>		32
IV.	<i>Arriuée d'une flotte de canots Hurons &amp; d'Algonquins à Montreal, &amp;c.</i>		43
V.	<i>Arriuée des Iroquois Anniehronnons à Quebec.</i>		51
VI.	<i>Voyage du P. S. le Moine dans le pays des Iroquois Onnontæhronnons.</i>		56
VII.	<i>Conseil pour la Paix avec les Iroquois.</i>		74
VIII.	<i>Dessein d'une Habitation dans le grand lac des Iroquois.</i>		97
IX.	<i>Etat de la Colonie Huronne dans l'Isle d'Orleans.</i>		104
X.	<i>De la Première Congregation de Nostre-Dame.</i>		114
XI.	<i>Remarques tirées de quelques Lettres &amp; de quelques Memoires venus du país.</i>		146

## Table of the Chapters contained in this Book.

<b>R</b>	<i>RELATION of what occurred in New France, in the years 1653 and 1654.</i>	page	1
	CHAP. I. <i>Design of the Annichronnon Iroquois, etc.</i>		8
II.	<i>Design of the Onnontachronnon Iroquois, etc.</i>		16
III.	<i>Capture of a Frenchman at Montreal.</i>		32
IV.	<i>Arrival of a fleet of Huron and Algonquin canoes at Montreal, etc.</i>		43
V.	<i>Arrival of the Annichronnon Iroquois at Quebec.</i>		51
VI.	<i>Journey of Father Simon le Moine to the country of the Onnontachronnon Iroquois.</i>		56
VII.	<i>Council for Peace with the Iroquois.</i>		74
VIII.	<i>Plan for a Settlement on the great lake of the Iroquois.</i>		97
IX.	<i>Condition of the Huron Colony on the Island of Orleans.</i>		104
X.	<i>Of the First Congregation of Our Lady.</i>		114
XI.	<i>Observations taken from Letters and Memoirs that have come from the country.</i>		146

## Extraict du Priuilege du Roy.

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**N**OVS LOVYS CELLOT, Vice Prouincial de la Compagnie de IESVS en la Prouince de France, auons accordé au ſieur SEBASTIEN CRAMOISY, Marchand Libraire; Imprimeur ordinaire du Roy, & de la Reyne, ancien Eſcheuin & Conſul de cette Ville, l'impreſſion des Relations de la Nouvelle France. Fait à Paris ce 22. Decembre 1654.

LOVIS CELLOT.

Permission of the Rev. Father Vice-Provincial.

WE, LOUYS CELLOT, Vice-Provincial of the Society of JESUS in the Province of France, have granted to sieur SEBASTIEN CRAMOISY, Bookseller, Printer in ordinary to the King and Queen, former Alderman and Consul of this City, the printing of the Relations of New France. Done at Paris, this 22nd of December, 1654.

LOUIS CELLOT.

[1] Relation de ce qui s'est passé en la Mission des Peres de la Compagnie de IESVS, au païs de la Nouvelle France, depuis l'Efté de l'année 1653. iufqu'à l'Efté de l'année 1654.

*Envoyee au R. P. Nicolas Royon, Prouvincial de la Compagnie de IESVS en la Prouince de France.*

MON R. P.

Pax Christi,

*I'ay attendu iufques à ce iour vingt [2] & uniefme du mois de Septembre, à mettre la main à la plume, pour informer Voftre Reuerence de l'eflat où nous fommes, n'ayant pû le faire pluftoft, à caufe que nous ne le fçaurions pas nous mefmes. Nos efprits ont efté tellement partagez depuis vn an, qu'à vray dire, nous auons iouy de la Paix, penfans eftre en la guerre. Dieu la dedans a beny nos conduites, & des deffeins de trahifon qu'auoient les Iroquois nos ennemis, il en a tiré leur bien & le noftre, nous donnant vne veritable Paix qui nous ouure les voyes & les chemins pour les aller inftruire dans leur païs, & pour y porter la foy, qui d'un peuple cruel & barbare, en fera un peuple Chreftien. Ce font les efferances que nous en donne l'heureux fucces d'un voyage, qu'un de nos Peres y a fait depuis peu. C'eft le Pere Simon le Moine, qui y fut enuoyé au commencement [3] de Iuillet, & qui a laiffé nos efprits en fufpens, iufques à fon retour, qui fut il y a peu de iours; en nous comblant de ioie, autant que nous auions fuiet de craindre, qu'il ne fust bruflé cruellement, comme defia pluſieurs de nos Peres l'ont efté par ces mal-*

[1] Relation of what occurred in the Mission of the Fathers of the Society of JESUS, in the country of New France, from the Summer of the year 1653 to the Summer of the year 1654.

*Sent to the Reverend Father Nicolas Royon, Provincial of the Society of JESUS in the Province of France.*

MY REVEREND FATHER,  
Pax Christi.

*I have waited until this day, the twenty-first [2] of the month of September, before taking my pen in hand to inform Your Reverence of the condition in which we are,—having been unable to do so sooner, because we did not know it ourselves. Our minds have been so divided during the past year that, to tell the truth, we have enjoyed Peace while thinking we were at war. Therein God has blessed our administration; and from the plots of treachery entertained by the Iroquois, our enemies, he has derived their welfare and ours,—giving us a genuine Peace, which opens to us ways and routes for going to instruct them in their own country, and for bearing thither the faith which shall make a Christian people out of a cruel and barbarous one. Such are the hopes given us in this matter by the fortunate result of a journey which one of our Fathers has recently made to that country. It was Father Simon le Moine, who was sent thither in the beginning [3] of July, and left us in suspense until his return, a few days ago, at which we were filled with a joy that was all the greater as we had reason to fear that he had been cruelly burnt,—which fate has already befallen several of our Fathers at*

heureux. Mais Dieu a conduit toutes les demarches du Pere dans le cœur des Nations Iroquoises. Il y a trouué vne Eglise captiue, de nos anciens Hurons, il a esté receu comme vn Ange du ciel, de ces bons Chrestiens: Il y [a] baptisé vne trentaine de petits enfans Iroquois, malades & en danger de mort; & entre les personnes adultes, vne ieune femme Iroquoise a esté la premiere qui ait receu le Sainct Baptesme; Cette femme auant la venue du Pere, viuoit desja comme Chrestienne, ne l'estant pas encore: elle auoit la foy de nos mysteres, qu'une Captiue Huronne luy auoit [4] enseignée. Il y a conuertý vn grand Capitaine Iroquois, Chef de dix-huict cents hommes qu'il menoit à vne nouvelle guerre, que Dieu leur a sans doute suscitée pour nous donner la Paix. Ce Capitaine ayant pressé sainctement son baptesme, auant que d'aller au peril. Enfin le Pere y a receu des presens de la nation la plus considerable, qui est au centre des autres nations Iroquoises, qui nous inuitent à les aller instruire pour se faire Chrestiens. Nous leur auons donné parole que le Printemps prochain nous irions nous y habituer, & y bastir vne maison, semblable à celle que nous auions au milieu des Hurons, auant que la guerre nous en eust chassés. V. R. verra la suite de tout cecy dans la Relation, que ie pretens escrire par voye de Iournal, afin que la distinction des temps puisse empescher la confusion qu'il y auroit en des affaires, [5] d'ailleurs assez broüillées.

L'entreprise, d'aller dès le Printemps prochain, porter vne Mission dans le cœur des Nations Iroquoises, nous oblige à demander à Vostre Reuerence le secours de six de nos Peres; car nous sommes trop peu. Monsieur de Lauson nostre Gouverneur fait état d'y enuoyer vn nombre de François choisis, pour y commencer vne nouvelle habitation. Nous y enuoyerons de nos Peres, & quelques hommes

*the hands of those wretches. But God guided all the Father's steps in the heart of the Iroquois Nations. He found there a captive Church, composed of our old-time Hurons; and he was received as an Angel from heaven by those good Christians. He baptized thirty little Iroquois children, who were sick and in danger of dying; and, among the adults, a young Iroquois woman was the first to receive Holy Baptism. Even before the Father's coming this woman was living like a Christian, not yet being one,—although she was a believer in our doctrines, having been instructed therein by a Captive Huron woman. [4] He converted a great Iroquois Captain, the Chief of eighteen hundred men, whom he was leading to a new war, to which God undoubtedly aroused them in order to give us Peace. This Captain, with holy zeal, urged for his baptism before going into danger. Finally, the Father received presents from the most important nation; it is centrally situated among the other Iroquois nations, who are inviting us to go and instruct them, in order that they may become Christians. We gave them our word that next Spring we would go and dwell there, building a house like the one we used to have among the Hurons before the war had driven us thence. All these things Your Reverence will see in their order in the Relation, which I intend to write in the form of a Journal, to the end that the distinction of dates may prevent confusion in the narration of events [5] which are otherwise somewhat confused.*

*The enterprise of establishing a Mission next Spring in the heart of the Iroquois Nations obliges us to ask Your Reverence for the aid of six of our Fathers; for we are too few. Monsieur de Lauson, our Governor, intends to send thither a number of picked Frenchmen for starting a new settlement; while we shall send some of our Fathers*

*de trauail pour y bastir vne premiere Eglise, en l'honneur de la tres-Saincte Vierge. Les despenfes seront excessiues; mais estant les affaires de Dieu plus que les nostres, sa Prouidence y pouruoirà: il y a dans la France des personnes de Charité, zelées pour la Conuersion des Sauuages, & qui font l'office de l'Apostres dans les païs Barbares, quoy qu'ils ne quittent pas leur Patrie, leurs enfans ny [6] leurs femmes. Il y a mesme des sainctes Vefues, de chastes Vierges, & quantité de Femmes mariées, qui prennent part à cette gloire, de prescher l'Euangile d'un bout du monde à l'autre, y faisant passer leurs aumosnes, pour cooperer au salut des ames racheptées du Sang de IESVS-CHRIST. Ce n'est pas ce secours qui nous manquera; & deussions-nous partir, comme souuent nous auons fait dans nos Missions Hurones, le seul baston en main & la seule confiance en Dieu, pour toutes prouisions; Nos Peres y sont tous resolut. Ceux qui viendront à leur secours, sçachent pour se consoler, qu'il y aura beaucoup à faire & bien plus à souffrir, & tout à craindre, ayant affaire à des Nations Barbares, qui ne respirent que le sang, & qui ont beu celui des Martyrs. Peut-estre que dès l'abord on fera rencontre. Quoy qu'il en soit, nos vies [7] ne peuuent estre mieux consommées qu'en procurant la gloire d'un Dieu, qui le premier a consommé sa vie pour nous. V. R. nous obtiendra pour cet effet, les prieres de tous nos Peres & Freres de la Prouince, & nous donnera, s'il luy plaist sa sainte Benediction.*

Mon Reuerend Pere,

A Quebec ce 21.  
Septembre 1654.

Vostre tres-humble & tres-obeïssant seruiteur en Nostre Seigneur,

FRANÇOIS LE MERCIER.

*and some workmen to build the first Church there in honor of the most Blessed Virgin. The expense will be excessive; but as it is an affair of God more than ours, his Providence will provide for it. There are in France Charitable persons who are zealous for the Conversion of the Savages, and who fill the office of Apostles in Barbarous countries, although they do not leave their Native land, their children, or [6] their wives. There are even holy Widows, chaste Virgins, and many married Women, who, by sending their alms to coöperate in the salvation of souls ransomed by the Blood of JESUS CHRIST, share in this glory of preaching the Gospel from one end of the world to the other. Such assistance as theirs will not fail us; and, even if we should be obliged to set out, as we often did in our Huron Missions, with only a staff in hand, and only our trust in God for maintenance, Our Fathers are all resolved to make the attempt. Let those who shall come to their aid know, for their own encouragement, that there will be a great deal to do, and much more to suffer, and everything to fear; for we have to deal with Barbarous Nations, who breathe only blood and have drunk that of the Martyrs. Perhaps we shall meet with disaster at the very outset. However that may be, our lives [7] cannot be spent in a better cause than in procuring the glory of a God who first spent his life for us. To this end Your Reverence will procure for us the prayers of all our Fathers and Brethren of the Province, and will give us, if it please Your Reverence, your holy Benediction.*

My Reverend Father,

Quebec, this 21st  
of September, 1654.

Your very humble and very  
obedient servant in Our  
Lord,

FRANÇOIS LE MERCIER.

## [8] CHAPITRE I.

DESSEIN DES IROQUOIS ANNIEHRONNONS, DANS LE  
TRAITÉ DE PAIX QU'ILS AUOIENT COMMENCÉ  
AUEC NOUS AU MOIS DE NOUEMBRE 1653.

**A** PRES l'heureufe deliurance du P. Poncet retour-  
né de fa captiuité, & fauué quafi par miracle,  
de la mort & des flammes, où fon compaignon  
de fortune auoit esté brûlé cruellement. Les Iro-  
quois Anniehronnons, nous ayans faits de grands  
prefens, pour tefmoignage de la fincerité de leur  
cœur: & en ayans receu de reciproques: furent  
preflez de leur retour, voyans que l'hyuer s'appro-  
choit.

En mefme temps vn nauire [9] qui reftoit encore à  
Quebec, fit voile pour retourner en France, & pour y  
porter les nouuelles de cette Paix tant defirée, & de  
la ioye qui s'estoit desja refpandüe fur le vifage &  
dans les cœurs de tous les peuples nos alliez, Algon-  
quins, Montagnetz, & Hurons.

Les plus beaux iours ont fouuent leurs nuages, &  
Dieu ne veut pas en ce monde que nos ioyes y foient  
toutes pures. Le nauire qui retournoit en France  
richement chargé des defpoüilles des Caftors du païs,  
fut defpoüillé luy-mefme, eftant tombé entre les  
mains des Anglois, qui l'attendoient dans la Manche.

Icy, en mefme temps, trois ieunes hommes Hu-  
rons, ayans fait rencontre dans les bois, de [10] deux  
Sauuages de la Nation des Loups, Alliez des Iroquois

## [8] CHAPTER I.

DESIGN OF THE ANNIEHRONNON IROQUOIS IN THE  
TREATY OF PEACE WHICH THEY HAD BEGUN WITH  
US IN THE MONTH OF NOVEMBER, 1653.

AFTER the happy deliverance and return from captivity of Father Poncet,—who was saved almost by a miracle from death, and from the flames in which the companion of his fortunes had been cruelly burnt,—the Anniehronnon Iroquois, having given us some considerable presents in testimony of the sincerity of their hearts, and having received some in return, were in haste to start homeward again, seeing that winter was approaching.

At the same time a vessel [9] which was still lingering at Quebec, set sail to return to France, and bear thither the news of that Peace which had been so ardently longed for, and of the joy that had already spread over the countenances and in the hearts of all the peoples allied to us,—Algonquins, Montagnais, and Hurons.

The pleasantest days often have their clouds, and it is not God's will that our joys in this world should be quite free from shadows. The vessel that was returning to France, richly laden with the spoils of the Beavers of this country, was itself despoiled, falling into the hands of the English who were waiting for it in the Channel.

Here, at the same time, three young Hurons, having met by chance in the woods [10] two Savages of

Anniehronnons, les surprirent de nuit, pour auoir leur butin, & les affommerent sur la place.

Ce coup de trahison fut decouuert par les Iroquois mesmes, qui auoient ramené le Pere Poncet; lors que passans à leur retour, par l'habitation de nos François, qui est aux trois Riuieres; ils y reconneurent les despouilles de leurs Alliez, & les robes teintes de leur sang, qui sans doute crioit vengeance au Ciel. C'estoit bien pour estoufer dans le berceau, les esperances d'une paix, qui ne faisoit que naître: Mais Dieu y mit la main, le Gouverneur de trois Riuieres ayant fait mettre aux fers les meutriers Hurons, pour en faire iustice, & pour donner à cognoître [11] que les François n'auoient point de part en ces crimes. Les Iroquois furent contens de nostre procedé, & nous firent des presens eux-mesmes, pour la deliurance de ces trois criminels, disans que la Paix estant faite, ils estoient freres des Hurons; qu'ils n'estoient plus qu'une famille, & qu'ils prenoient sur eux le soin d'arrester dans leur source les consequences de ce meutre, puisque cette Nation des Loups leur estoit alliee.

Pour nous lier plus étroitement par ensemble, les Iroquois demanderent que quelques-vns de nos François allassent en leur país, & qu'ils nous laisseroient reciproquement des ostages; pour affermir, nous disoient-ils, ce nœud sacré d'une amitié inuiolable, qu'ils fouhaitoient [12] conseruer avec nous, aussi long temps que nos grands fleues couleroient dans la mer. Deux ieunes foldats de bonne volonté se presenterent pour ce voyage, quatre Iroquois nous demeurans.

Peu de iours apres le depart des Ambassadeurs

the Nation of the Wolves,—Allies of the Anniehronnon Iroquois,—surprised them by night for the sake of securing their booty, and killed them on the spot.

This piece of treachery was discovered by the very Iroquois who had brought back Father Poncet. Upon calling, on their way home, at the French settlement at three Rivers, they recognized there the spoils of their Allies and the robes stained with their blood, which was doubtless crying to Heaven for vengeance. This event was indeed calculated to stifle in the cradle the hopes of a peace that had but just been born. But God interposed, and the Governor of three Rivers had the Huron murderers put in irons, in order to inflict a just punishment upon them and make it understood [11] that the French had no share in these crimes. The Iroquois were satisfied with our action, and themselves made us presents to secure the deliverance of the three criminals, saying that, as Peace had been concluded, they were brothers of the Hurons, that they thenceforth constituted but one family, and that they would take upon themselves the task of arresting at their source the consequences of this murder, since that Nation of the Wolves was allied to them.

In order to bind us more closely together, the Iroquois asked that some of our Frenchmen should go to their country, while they would leave us hostages in return, in order to tie more tightly, as they said to us, this sacred knot of inviolable friendship, which they wished [12] to maintain with us as long as our great rivers should run into the sea. Two young soldiers volunteered to set out on this journey, four Iroquois remaining with us.

A few days after the departure of the Iroquois

Iroquois, les plus anciens Capitaines de nos Hurons nous descoururent vn secret, qui iusques alors nous auoit esté inconnu. Ils nous firent paroistre trois grands coliers de Porcelaine d'une rare beauté. Ce font, nous dirent-ils, des prefens qui font venus du profond des enfers, d'un demon qui nous a parlé, dans l'horreur d'une nuit obscure; mais vn demon qui nous fait peur; puis qu'il n'aime que les tenebres, & qu'il redoute la lumiere.

[13] En vn mot, ils nous apprirent que la nuit mesme qui auoit fuiuy le beau iour, auquel les Iroquois Anniehronnons auoient conclu leur traité de paix avec nous, le chef de cet ambassade les auoit esté refueiller sur la my-nuit, pour tenir conseil avec eux. Qu'il leur auoit dit nettement, que le dessein de son voyage estoit pour les destacher d'avec nous, & transporter leur colonie Huronne dans sons país, où estoient desia leurs parens emmenez autrefois captifs, qui ne supportoient leur absence qu'avec des regrets & des tristesses inconsolebles, qu'ils les attendoient avec amour & qu'ils les accueilleroient avec ioye. Que tout le procedé qu'ils auoient tenu dans la deliurance du Pere Poncet, & dans leurs pourparlers de [14] Paix, n'estoit que pour courir leur ieu, & pour auoir plus de moien de parler sans soupçon avec nous & conduire toute cette affaire avec douceur & efficace.

Nous n'auons osé refuser ces prefens, nous adiouterent ces Capitaines Hurons; car c'eust esté rompre avec eux, & refuser la Paix, qu'il faut tâcher de conferuer puisque nous sommes dans l'impuissance de soustenir la guerre. Aussi ne les auons nous receus qu'avec crainte, sçachans trop bien que ce ne font que des perfides, & qu'une feinte amitié avec eux, est

Ambassadors, the senior Captains of our Hurons revealed to us a secret which until then had been unknown to us. They showed us three large Porcelain collars of rare beauty. "These," said they, "are some presents that have come from the depths of hell, from a demon who spoke to us in the awful stillness of a dark night,—a demon who inspires us with fear, since he loves only darkness and dreads the light."

[13] In a word, they informed us that, on the very night following the beautiful day on which the Annie-hronnon Iroquois had concluded their treaty of peace with us, the leader of that embassy had awakened them toward midnight, in order to take counsel with them. He told them plainly that the purpose of his journey was to sever their connection with us, and to transfer their Huron colony to his own country,—where were already their kinsfolk who had been formerly carried away captive, and who bore their absence only with regret and inconsolable sadness. He said they were waiting for them with love, and would receive them with joy. "The entire procedure," he said, "which they had observed in delivering Father Poncet, and in conferring about [14] Peace, was only meant to conceal their game, and to afford them more means of speaking with us without suspicion, and of conducting this whole affair smoothly and effectively."

"We dared not reject these presents," added the Huron Captains; "for that would have been to break with them and refuse the Peace, which we must try to keep, since we are powerless to carry on war. We received them, too, only with fear, knowing too well that they are but faithless people; and that a feigned

mille fois plus dangereufe, que ne feroit vne inimitié toute ouuerte. Peut-eftre qu'en vous trompant, ils nous veulent tromper, & que nous ayans diuifez, ils ont deffein de venir plus aifement à bout [15] des vns & des autres. Peut-eftre veulent-ils fe fortifier de noftre Colonie, & quand nous ferions avec eux, nous obliger à prendre les armes contre vous. Peut-eftre auffi qu'ils agiffent avec les François dans la fincerité, & que faifans mine de vous vouloir tromper, ils veulent nous tromper nous mefmes, nous ayans retirez de vofre protection: car qui fait vne trahifon, eft capable d'en faire plus d'une.

Ces Capitaines Hurons demandent là deffus nos aduis, nous adiouftans qu'ils eftoient refolus de viure & de mourir avec nous; quoy que pour contenter les attentes des Iroquois, ils leur euflent fait des prefens reciproques à ce mefme deffein.

Monfieur le Gouverneur leur [16] fit refponfe, Qu'ils euflent bien-fait de defcourir ce confeil fecret, des la nuit mefme qu'il fut tenu; qu'il eftoit bon de fçauoir les penfées de ceux qui nous vouloient tromper; que Dieu neantmoins beniroit l'innocence de noftre procedé, & que le temps nous donneroit quelque occafion, de tirer le bien mefme des Iroquois & leur falut, des deffeins qu'ils auroient de nous perdre.

friendship with them is a thousand times more dangerous than open enmity. Perhaps, while deceiving you, they wish to deceive us, and by dividing us they intend the more easily to get the better [15] of both of us. Perhaps they wish to strengthen themselves with our Colony, and compel us, when we are with them, to take up arms against you. Perhaps, too, they are treating with the French in sincerity, and, while pretending to wish to deceive you, really wish to deceive us, after removing us from under your protection; for he who commits one treachery is capable of committing more than one."

Thereupon, those Huron Captains asked for our advice, telling us furthermore that they were resolved to live and die with us, although, to satisfy the expectations of the Iroquois, they had given them presents in return.

Monsieur the Governor [16] made answer to them that they would have done well to reveal this secret council on the very night when it was held; that it was well to know the thoughts of those who wished to deceive us; that God would nevertheless bless the honesty of our proceedings; and that time would enable us to draw some advantage even from the Iroquois, and to effect their salvation from the very purposes which they might entertain for our destruction.

## CHAPITRE II.

DESSEIN DES IROQUOIS ONNONTAEHRONNONS ARR-  
UEZ À QUEBEC AU MOIS DE  
FEBURIER 1654.

LES Iroquois Onnontæhronnons font ceux qui l'an passé parurent à Montreal, y portans les premieres nouvelles de la Paix, [17] quoy qu'il nous soit certain qu'ils n'y estoient venus qu'avec des pensées de la guerre. Ils enuoyerent leurs Ambassadeurs à Quebec, au mois de Septembre suivant, pour y traiter de cette Paix, y apportans de tres riches presens pour cét effet.

Ils auoient promis que l'hyuer ils nous reuiendroient voir. Ils ont tenu leur parole; & d'abord ils ont demandé qu'on assemblât le conseil. Leur Capitaine se voyant au milieu de tous nos François, y étale six grands coliers de Porcelene, c'est à dire qu'il auoit six choses d'importance à nous dire.

Le premier present estoit pour calmer l'esprit des François, de peur qu'estans troubles, ils ne prissent vne parole pour vne autre, & qu'ils ne s'offensassent de quelque [18] mot mal entendu.

Le second estoit pour tesmoigner que son cœur estoit sur sa langue, & sa langue en son cœur: c'est à dire qu'il n'y auoit en tout son procédé qu'une sincerité toute aimable, & dont on n'auroit pas fuit d'entrer en défiance.

Le troisieme estoit un May, qu'il plantoit, disoit-

## CHAPTER II.

DESIGN OF THE ONNONTAEHRONNON IROQUOIS, WHO  
ARRIVED AT QUEBEC IN THE MONTH  
OF FEBRUARY, 1654.

THE Onnontaehtonnon Iroquois are those who appeared at Montreal, last year, bringing the first tidings of Peace, [17] although we are certain that they came only with thoughts of war. They sent their Ambassadors to Quebec in the month of September following, to treat concerning that Peace; and, with this end in view, they brought very rich presents.

They had promised to come back and see us in the winter, and they kept their word. They asked at once that the council should be called; and, when their Captain saw himself in the midst of all our Frenchmen, he exhibited six large Porcelain collars,—that meant that he had six things of importance to say to us.

The first present was intended to calm the minds of the French, for fear that they might be disturbed and mistake one word for another; or that they might be offended at some [18] word ill understood.

The second was to testify that his heart was on his tongue, and his tongue in his heart; that is, that there was in all his words and actions naught but the most winning sincerity, which there was no reason to distrust.

The third was a May-tree, which he planted, he

il, au milieu de la grande Riviere S. Laurens, vis à vis du fort de Quebec, de la maison d'Onontio, le grand Capitaine des François (c'est Monsieur de Lau-fon nostre Gouverneur) vn May, qui porteroit sa cime iusques au dessus des nuës, afin que toutes les Nations de la terre le pussent voir, & que ce fust vn rendez-vous, où tout le monde peust reposer en Paix, sous l'ombre de ses feuilles.

[19] Le quatriesme present se donnoit pour faire vn abisme profond iusqu'aux enfers, dans lequel on ietteroit toutes les medifances, tous les soupçons, & tout ce qui feroit capable d'alterer les esprits, & de corrompre la douceur d'une Paix, que le ciel nous auoit donnée.

Le cinquieme estoit pour oster les nuages, qui auoient obscurcy le soleil. Ces nuages, dit-il, sont les discours de defiance des Algonquins & des Montagnets, qui empeschent que le soleil ne respande ses douces lumieres sur nous, & sur eux. S'ils estoient moins credules à mille faussetez, leur esprit feroit vn soleil qui donneroit du iour partout, & diffuseroit les tenebres.

Enfin le sixieme present estoit pour faire abîmer si auant dans la [20] terre, leur chaudiere de guerre, où ils auoient accoustumé de faire bouillir la chair humaine, & les corps decoupez en pieces, de leurs captifs qu'ils mangeoient avec cruauté; que iamais cette chaudiere abominable ne parust sur terre, puisque toute leur haine se trouuoit changée en amour.

Ce conseil se tint avec nous le cinquieme iour de Feburier. Ce n'estoit rien que ioye, qu'ouuerture de cœur; & le soleil n'a pas des rayons plus benins, que

said, in the middle of the great River St. Lawrence, opposite the fort of Quebec, the house of Onontio, the great Captain of the French (that is, Monsieur de Lauson, our Governor),—a May-tree which should rear its summit above the clouds, in order that all the Nations of the earth might be able to see it, and that it might mark a rendezvous where all the world could rest in Peace under the shade of its leaves.

[19] The fourth present was given to make a deep pit, extending down into hell, into which should be thrown all slander and suspicion, and everything that might disturb good feeling, and embitter the sweetness of a Peace which heaven had given us.

The fifth was to dispel the clouds that had obscured the sun. “Those clouds,” said he, “are the words of distrust uttered by the Algonquins and Montagnais, which prevent the sun from shedding its gentle radiance upon us and upon them. If they were less ready to believe a thousand false reports, their mind would be a sun, giving light everywhere and dissipating the darkness.”

The sixth and last present was to bury so far under [20] ground their war-kettle,—in which they were accustomed to boil human flesh and the dismembered bodies of their captives, whom they cruelly devoured,—that that abominable kettle should never be seen on earth again, because all their hatred was changed into love.

This council was held with us on the fifth day of February. All gave free expression to their joy and gayety; and the sun's rays are not more benign than the faces of those Ambassadors appeared to us. But a dark night followed upon a beautiful day.

We learned from a Huron Christian that this

nous paroïffoient les vifages de ces Ambaffadeurs: Mais vne nuit obscure fuit apres vn beau iour.

Nous apprenons d'un Chrestien Huron que ce Capitaine Iroquois Onnontaechronnon, estoit dans le mesme dessein qu'auoient esté les Ambaffadeurs Anniechronnons; [21] de détacher d'auec nous la Colonie Hurone, & d'attirer dans leur païs les familles entieres, hommes, femmes, & enfans. Que pour l'exécution il propofoit vn moien aussi facile, qu'il estoit specieux. Sçauoir que les Hurons, des le commencement du printemps tesmoigneroient estre attirés de la beauté de Montreal, & s'y vouloir habiter, qu'ils prendroient ce chemin, & que sans doute les François, fauoriferoient eux-mesmes cette retraite. Mais qu'approchant de l'Isle de Montreal, ils monteroient vn bras de la Riuere, au lieu d'un autre, & qu'estans arriuez au dessus de cette Isle, ils y trouueroient vne bande de cinq cens Iroquois Onnontaechronnons, qui en les attendant, y battiroient vn fort, y feroient [22] bonne chasse, & des canots, pour faciliter le reste du voyage: qu'au reste ce dessein deuoit estre caché, mesme aux Hurons; à la referue de trois ou quatre qui conduiroient prudemment cette affaire, sans donner autre idée a leurs femmes, & à leurs enfans, sinon de ce transport de leur demeure à Montreal. Que quatre à cinq cents Iroquois leur viendroient à la rencontre, entre les trois Riuieres & Montreal; & qu'alors il feroit temps de publier tout leur dessein; qu'aucun n'y pourroit contredire, puis qu'ils feroient contraints de prendre la loy du plus fort; & que plustost ce leur feroit trop de bon-heur d'estre amys des vainqueurs, & d'aller en vn païs

Onnontaechronnon Iroquois Captain cherished the same design as that entertained by the Anniechronnon Ambassadors,—[21] namely, to separate the Huron Colony from us, and induce the families to go in a body—men, women, and children—into their country; and that, to accomplish this, he proposed a means as easy as it was plausible. This was that the Hurons should, at the opening of spring, allege that they were attracted by the beauty of Montreal and wished to make their home there; they should take the road thither, and without doubt the French themselves would favor that move. But, on approaching the Island of Montreal, they were to ascend one branch of the River instead of the other; and, on reaching a point above that Island, they would find there a band of five hundred Onnontaechronnon Iroquois,—who, while waiting for them, would build a fort, capture [22] plenty of game, and make some canoes for facilitating the rest of the journey. This scheme, moreover, was to be kept secret even from the Hurons, with the exception of three or four who were to conduct the affair with prudence, and without giving to their wives and children any other idea than that of a transfer of their abode to Montreal. Four or five hundred Iroquois would come to meet them between three Rivers and Montreal, and then it would be time to make public the whole of their plan, which none would be able to oppose, as they would be forced to bow to the law of might. They would, on the contrary, be only too happy to become friends of the conquerors, and to go to a victorious country and a land of Peace which was about to wage war at a distance, itself receiving no [23] harm therefrom.

victorieux, & vn païs de Paix, qui va porter la guerre au loin, n'en receuant aucun [23] dommage.

Cet Ambassadeur Iroquois auoit fait quatre preſens pour ce deſſein; mais dans l'obſcurité & dans l'horreur de la nuit, à ceux qu'il croioit eſtre perſonnes de confiance, avec promeſſe d'en garder le ſecret inuiolable.

Quand le tout nous fut rapporté, ſi nos Hurons furent en peine, nous le fumes avec eux. Nous voyons bien, nous dirent ces Capitaines Hurons, que ces deux Nations Iroquoiſes à l'enuie l'une de l'autre, veulent nous attirer. Quelque deſſein que nous prenions, nous n'y enuiſageons que du malheur. Nous auons occaſion de croire, que cet empreſſement qu'ils teſmoignent, chacun de ſon coſté, n'eſt pas vn amour qu'ils nous portent; mais vn deſſein de [24] ſe vanger ſur nous, chacun d'une iniure receuë, qu'ils n'ont pas ſi toſt pardonnée. Les Onnontaechronnons ont ſur le cœur la mort de trente quatre de leurs hommes gens d'élite, & de conſideration parmy eux, que nous trompaſmes, il y a trois ans, en noſtre ancien païs, lors qu'eux-mêmes nous vouloient tromper. Nous preuinmes d'un iour le malheur qui alloit fondre ſur nos teſtes, lors qu'ils eſtoient dans le deſſein de nous maſſacrer, ſous ombre d'un faux traitté de Paix, dans lequel ils nous vouloient ſurprendre. L'Anniehronnon n'aura pas oublié la mort de leur grand Capitaine Torontifati que nous brulames aux trois Riuieres, il n'y a que deux-ans, lors que luy, voulant nous trahir, il ſe vit luy-même [25] trahy. Quoy qu'en cela nous ſoyons innocens, ils nous prennent pour des criminels, de n'auoir pas reçu la mort, de leur main, à l'heure qu'ils ſouhaitoient. Ils nous regardent

That Iroquois Ambassador had made four presents to further this scheme; but he did so in the dark and awesome night-time, to persons whom he believed trustworthy, and under a promise of inviolable secrecy.

When it had all been reported to us, we found ourselves in as great a perplexity as the Hurons themselves. "We see plainly," these Huron Captains said to us, "that those two Iroquois Nations, in a spirit of mutual envy, wish to win us each to its own side. Whatever plan we adopt, we are equally confronted with misfortune. We have reason to believe that this eagerness displayed by both parties proceeds not from love which they feel toward us, but is rather part of the plot to [24] be revenged upon us, each for an injury received and not yet forgiven. The Onnontaechronnons still bear in mind the death of thirty-four of their number, men of high rank and importance among them, whom we deceived three years years ago in our former country when they themselves tried to beguile us. We anticipated by one day the disaster that was about to break over our heads; they were plotting to massacre us, under the pretext of a false treaty of Peace, in which they intended to take us unawares. The Anniehronnons cannot forget the death of their great Captain Torontisati, whom we burned at three Rivers only two years ago, when he saw himself betrayed while plotting to betray us. [25] Although in those matters we are guiltless, still they regard us as criminals for having escaped death at their hands when they planned it. They consider us as so many victims consecrated to their cruelty, and that is probably what prompts them to show us so much love."

comme autant de victimes consacrées à leur cruauté; & c'est ce qui probablement les pousse à nous témoigner tant d'amour.

Ce qui accroît notre malheur en ce rencontre, adjoûterent ces Capitaines Hurons, c'est que quelque party que nous prenions, eussent-ils arraché de leur cœur, ces desirs furieux qu'ils ont de se vanger de nous; l'autre party se croyant méprisé, & postposé aux autres; il entra en des rages nouvelles, il en fera vn nouveau crime, qui les irritera plus que iamais. Que si ny les vns ny les [26] autres, ne nous enleuent en leur païs, leur esperance estant deceuë, se changera en desespoir: & se voyant esgalement trompés, ils se ioindront pour coniurer nostre ruine, ainsi nous ne voyons que des mal heurs de tous costés.

Après vne longue suspension de ce qu'ils deuoient faire, le plus ancien des Capitaines adressa sa parole à Monsieur le Gouverneur. C'est à toy maintenant, Onontio, & non pas à nous de parler. Nous sommes morts depuis quatre ans, que nostre païs fut desolé. La mort nous suit par tout, elle est tousiours deuant nos yeux. Nous ne viuons qu'en toy: nous ne voyons que par tes yeux; nous ne respirons qu'en ta personne; & nos raisonnemens sont sans raison sinon en tant que tu nous en donne. [27] C'est donc à toy, Onontio, à nous tirer de ces perils, nous disant ce qu'il nous faut faire.

Ce rencontre nous estoit fâcheux: car vn traistre qui se sent criminel, & qui se voit descouuert craint qu'on ne le preuienne, & croit que son salut gist à hastier la perte du plus innocent, sçachant bië qu'il merite luy-mesme d'estre perdu. Ainsi nous auions de la peine à faire paroître que nous sceussions leur

“What increases our ill fortune at this juncture,” added these Huron Captains, “is that, whatever side we take,—even should these pluck out from their hearts their furious desire to be revenged on us,—the other side will imagine itself despised, and treated with less consideration than its rival, and will conceive fresh wrath and commit some new crime which will irritate them more than ever. But if neither side [26] carries us off to its own country, their hope, being disappointed, will turn to despair; and, seeing themselves both alike deceived, they will conspire to effect our ruin. Thus we see only misfortunes on all sides.”

After long uncertainty as to which course they should pursue, the oldest of the Captains addressed Monsieur the Governor as follows: “It is now thy turn to speak, Onontio, and not ours. We have been dead for four years, ever since our country was laid waste. Death follows us everywhere, and is always before our eyes. We live only in thee, we see only through thy eyes, we breathe only in thy person; and our reasoning is without reason, except in so far as thou givest it to us. [27] It is then for thee, Onontio, to draw us out from these perils by telling us what we must do.”

This was a perplexing emergency for us; for a traitor—conscious of his guilt and seeing that he is discovered—fears that he will be anticipated, and believes his safety to lie in hastening the destruction of the most innocent, knowing well that he himself deserves to be destroyed. So we hesitated to show that we knew of their conduct; while, on the other hand, to seem to know nothing about it was to encourage them in its continuance, and render incur-

procedé. D'ailleurs de tesmoigner n'en rien sçauoir, c'estoit les engager à le continuer, & en differant le remede, en rendre le mal incurable, qui tendoit à la ruine, ou des François, ou des Hurons, & plus probablement, autant des vns que des autres.

Enfin nous iugeafmes qu'il y auroit du mieux de faire cōnoistre [28] à l'Iroquois, que de nous-mesmes nous nous portions à leur dessein, sans tesmoigner ny defiance, ny ialousie; en telle façon toute-fois que nous trouuerions les moyens de differer cette entreprise à quelque année fuiuante; esperant, ce qui est arriué, que Dieu donneroit iour à nos tenebres, & que le temps iroit disposant les esprits à vne Paix sincere.

Nos Capitaines Hurons mirent comme en confiance, à l'Ambassadeur Iroquois, que leur dessein reüssissoit au dela de leurs esperances; que les François leur propoioient de faire eux-mesme vne nouvelle habitation sur le grand lac des Iroquois; que cela estant de la forte, il y auroit du mieux de leur communiquer leur dessein, iusqu'alors caché, sans paroistre [29] qu'on eust voulu leur rien celer: l'Iroquois s'y accorde.

On tient conseil: on y produit les quatres coliers Iroquois, par lesquels on inuitoit la colonie Hurone, de se faire vn nouueau païs, dans des terres autre-fois ennemies, qu'on leur promet deuoir leur estre vne terre de Promission.

A ces presens, les Hurons ne respondirent que deux mots, & cela par deux autres presës: Le premier pour faire differer l'executiõ de ce dessein, au moins pour vne année. Le second present pour exhorter les Iroquoys à bastir premierement vne demeure aux

able — by deferring the remedy — the evil which was threatening the ruin of either the French or the Hurons, and most probably of both together.

Finally, we deemed it best to let the Iroquois know, [28] without manifesting either distrust or jealousy, that we ourselves were well inclined toward their project; but to do this in such a way as to succeed in deferring that enterprise until some subsequent year, in the hope — which was afterward fulfilled — that God would admit some light into our darkness, and that time would incline men's minds toward a genuine Peace.

Our Huron Captains told the Iroquois Ambassador, as if in confidence, that their plan was succeeding beyond their hopes; that the French were proposing to them to build a new settlement themselves on the great lake of the Iroquois; and that, such being the case, it would be best to communicate to the French their hitherto secret design, without letting it appear [29] that there had been a desire to conceal anything from them. To this the Iroquois consented.

A council was held, in which were brought forward the four Iroquois collars, wherewith an invitation was extended to the Huron colony to make itself a new country in lands formerly hostile, which, they were assured, would be to them a Promised land.

To these presents the Hurons had only two things to say in reply, and they did this by means of two other presents. The first was made to postpone, at least for a year, the execution of this plan. The second present was given to exhort the Iroquoys to build, in the first place, a dwelling for the black robes,—that is, for our Fathers, who were their

robes noires, c'est à dire, à nos Peres qui les enseignent, affeurans qu'en quelque lieu que nos Peres voulussent aller, la colonie les fuiuroit.

Monsieur le Gouverneur se mit [30] de la partie, & tesmoigna agreer ce dessein par six autres presens.

Par le premier il exhortoit les Iroquois Onnontae-hronnons a faire bon accueil aux Hurons, lors qu'ils feroient en leur païs.

Par le second, il les prioit de ne pas presser les Familles Huronnes, qui ne feroient pas encore disposées à ce voyage.

Par le troisieme, il demandoit qu'on leur laissât vne liberté toute entiere, d'aller la part où ils voudroient, soit que d'aucuns fussent portés d'inclination pour le païs des Iroquois Anniehronnons, d'autres pour Sonnontxanne, soit que d'autres respirassent vers leur ancien païs, ou que d'aucun voulussent continuer leur demeure avec les François.

Le quatrieme present estoit [31] pour mettre la voix d'Onnontio dans la bouche d'Annonchiaffé, c'est à dire que Monsieur nostre Gouverneur leur tesmoignoit qu'ils n'auroient plus aucun besoin de descendre iusques à Quebec, pour entendre sa voix, & ses pensées sur ce traité de Paix: mais qu'ils pourroient agir avec Monsieur de Maisonneuve, Gouverneur particulier de Montreal, avec autant de confiance qu'avec luy-mesme, & qu'en cela, il luy donnoit tout son pouvoir.

Le cinquieme present estoit pour transplanter le May qu'ils auoient mis deuant Quebec, & le transporter à Montreal, afin qu'estant vne place frontiere, on s'y trouuast plus aisément.

Le sixieme present estoit pour réunir tous les

teachers,—assurance being given that, whithersoever our Fathers should decide to go, the colony would follow them.

Monsieur the Governor lent his [30] support, and testified, by six more presents, his approval of this plan.

With the first, he exhorted the Onnontaechronnon Iroquois to give a cordial reception to the Hurons, when the latter should come to their country.

With the second, he begged them not to press the Huron Families which might not yet be ready to make this journey.

With the third, he asked that they should be allowed full liberty to go whithersoever they wished, even though some should feel disposed to seek the country of the Anniehronnon Iroquois, and others Sonnontwanne; and even though still others should long for their former country, or choose to continue their abode with the French.

The fourth present was intended [31] to put Onnontio's voice into the mouth of Annonchiassé,—that is to say, Monsieur our Governor declared to them that it was no longer necessary for them to come down as far as Quebec to hear his voice and opinions regarding that treaty of Peace, but that they might treat with Monsieur de Maisonneuve, local Governor of Montreal, with as much confidence as with himself; and that he gave him all his own power in that respect.

The fifth present was to transplant the May-tree which they had set up before Quebec, removing it to Montreal, in order that access to it might be easier, the latter place being on the frontier.

The sixth present was designed to create anew a

efprits des Iroquois, [32] qui font cinq nations différentes, afin que cette Paix fust generale, & qu'il n'y eust aucune ialousie des vns, contre les autres.

Par ce moyen nous contentions tous les efprits, estans amys de tout le monde, & aucun ne pouuant se plaindre de nous, sur tout laissant chacune des Nations Iroquoises dans l'esperance d'attirer à eux les Hurons, qu'ils desiroient avec tant d'ardeur.

Cela fait, les Ambassadeurs songerent a leur retour, nous donnant affeurance d'une Paix inuiolable.

union of sentiment among all the Iroquois, [32] who are composed of five different nations, in order that this Peace might be general, and that there might be no jealousy between them.

In this way we satisfied every one, being ourselves friendly to all, and no one being able to complain of us. Above all, we left each of the Iroquois Nations hopeful of winning to its own side the Hurons, whom they so eagerly desired.

When this had been accomplished, the Ambassadors prepared for their return, giving us assurance of an inviolable Peace.

## CHAPITRE III.

PRISE D'VN FRANÇOIS À MONTREAL PAR LES IROQUOIS  
ONNEIOCHRONNONS AU MOIS D'AURIL  
1654. & DE SA DELIURANCE.

**T**OVt le long de l'hyuer ne s'estant rien passé qui trauerfaît [33] nos ioyes, tout ne respirant que la Paix, principalement à Montreal: La grande quantité de Castors, qui ont peuplé dans les ruisseaux, & dans les riuieres voisines, y attirerent nos François, des le commencement du printemps, apres la fonte des neiges, & des glaces; de tous costez on leur faisoit bonne chasse, & bonne guerre avec autant de ioye que de profit.

Vn ieune Chirurgien, ayant fuiuy sa proye, & tendu ses pieges au Castor, en des lieux escartez, ou iamais aucune Solitude ne luy auoit paru plus douce: vne bande d'Iroquois Onneiochronnons, qui estoient là venus à la chasse des hommes, y firent prise de ce chasseur aux bestes. Ils l'enleuerent prôptement, le iettant dedâs leurs canots sans laisser aucune marque [34] de leur venuë. On n'eust rien sçeu de ce malheur, si par bon-heur vn Huron ne se fust pas échapé, qui étoit de la bande de ces ennemis, lequel ils auoient laissé au lieu de leur abord, dans l'Isle de Montreal, pour y garder leur équipage, & pour y tenir compagnie à deux ieunes femmes Iroquoises, qui accompagnoient leurs marys, tant cette guerre est douce & facile à nos ennemis. Ce Huron ayant

## CHAPTER III.

CAPTURE OF A FRENCHMAN AT MONTREAL BY THE ONNEIOCHRONNON IROQUOIS, IN THE MONTH OF APRIL, 1654; AND OF HIS DELIVERANCE.

AS nothing happened all winter long to mar [33] our joy, and as the atmosphere of Peace had spread throughout the country, especially at Montreal, the great number of Beavers inhabiting the streams and neighboring rivers attracted our Frenchmen thither, as soon as spring opened and the snow and ice melted. On all sides they hunted and waged war against these animals in good earnest, with pleasure and profit alike.

A young Surgeon in pursuit of his prey,—laying his snares for the Beaver in remote places where never had Solitude seemed to him sweeter,—a band of Onneiochronnon Iroquois, who had gone thither to hunt men, captured this hunter of animals. They quickly carried him away, and hurried him to their canoes, without leaving any trace [34] behind them. Nothing would have been known of this mishap if a Huron accompanying the hostile band had not, by good luck, made his escape. They had left him at the spot where they landed, on the Island of Montreal, to guard their canoes and bear company to two young Iroquois women who were in attendance on their husbands,—so enjoyable and easy is this warfare to our enemies. This Huron, seizing the opportunity, hastened promptly to the fort of Montreal,

pris fon temps, accourt promptement au fort de Montreal; y donne aduis qu'on foit fur fes gardes, qu'il eft venu vne troupe de douze Iroquois, Onneiochronnons, qui font en quefte aux enuirs, n'ayans que des penfées de guerre, de fang & de carnage.

On tire le canon, pour fignal de retraite. Ce ieune Chirurgien [35] fe trouue feul de manque, & on ne doute point qu'il ne foit ou captif, ou tué fur la place. De Môtreal, on en depefche les aduis aux trois Riuieres, & à Quebec. Nous voila derechef dans les terreurs d'une nouvelle guerre, & dans l'attente d'une armée ennemie, le Huron échapé nous affeurant qu'elle eftoit proche, & que tout n'eftoit que trahifon. Mais tout ne fut que pour affermir noftre Paix, & pour nous faire fentir au doit, que Dieu feul trauailloit pour nous, au delà de toutes nos prudences, & de ce que nous euſſions ofé eſperer.

Au commencement du mois de May vne bande d'Iroquois Onnontaehronnons arriuēt à Montreal, ne ſçachans rien de cet acte d'hoſtilité. On les reçoit avec amour; On leur ouure le cœur, & [36] la porte du fort. Apres vn accueil fauorable, on leur parle de la priſe du François emmené captif: ils font furpris à ces nouvelles; ils tremblent & ils paliffent, croyans qu'on s'en vouluſt vanger fur eux. On les raffeure avec douceur, & on leur fait entendre que la coutume des François, ne fut iamais de meſler l'innocent avec le coupable; que d'un amy, on n'en fait pas vn ennemy, s'il ne le veut être luy-meſme.

Il y auoit en cette bande vn Capitaine, qui porte le nom le plus confiderable de toute ſa Nation, Sagochiendagehté: Non non, dit-il, voſtre bonté fera touſiours victorieuſe. Nos malices & nos fourbes, ne

and gave warning to be on guard, as a band of a dozen Onneiiochronnon Iroquois had arrived and were scouring the neighborhood, with thoughts of nothing but war, blood, and carnage.

The cannon was fired as a signal for every one to retire to the fort, where this young Surgeon [35] was the only one found to be missing; no doubt was entertained that he had either been captured, or killed on the spot. From Montreal advices were despatched to three Rivers and Quebec. There we were, again exposed to the terrors of a fresh war, and expecting a hostile army,—the Huron fugitive assuring us that it was close at hand, and that everything had been but treachery. The effect of all this, however, was only to strengthen our Peace, and to make us keenly conscious that God alone was working for us, in a measure exceeding all our foresight and all that we could have dared to hope.

In the beginning of the month of May, a band of Onnontaehronnon Iroquois arrived at Montreal, knowing nothing of this act of hostility. They were kindly received and the French opened to them their hearts, as well as [36] the gate of the fort. After a favorable reception, they were told of the capture of the Frenchman who had been carried off a prisoner. They were surprised at this news; they trembled and turned pale, thinking there might be a desire to take vengeance on them. They were gently reassured, and were made to understand that it was never the custom of the French to involve the innocent with the guilty; and that a friend was not made an enemy, unless he himself wished it.

There was in that band a Captain who, of all his Nation, bore the most influential name, Sagochien-

pourront pas l'éteindre, malheur à ceux qui iamais en abuferont. Je veux moy-mefme [37] demeurer vofre captif, & vofre oftage, iufqu'à ce qu'on ayt deliuré le François emmené captif. Ma vie refpondra pour la fienne; & fi ceux de ma nation ont du refpect, & de l'amour pour moy, le François viura, & fa vie fauuera la mienne.

Il depute à l'heure mefme vn canot expres, pour porter ces nouuelles à Onnontaé, dont il eft Capitaine: Là on y prend l'affaire à cœur; on y amaffe des prefens, & on enuoye vn ambaffade à Onneiout, Nation de ceux qui auoient fait le coup, on leur demande le Captif, & fa liberté.

Ce ieune Chirurgien eft heureufement eftonné de voir en vn moment fes liens rompus. Les vifages n'ont plus pour luy, que des douceurs, fes ennemis eftans deuenus fes amis. Et la ioye fut toute [38] entiere à Montreal, lors qu'il y apporta luy-mefme les nouuelles de fa deliurance, & l'affurance de la Paix pour toutes les Nations Iroquoifes.

Les Onnontaehronnons, qui l'auoient ramené, voyans tout le monde affemblé, font monftré de vint coliers de Porcelene, pour accompagner le principal de leurs prefens, qui eftoit noftre prifonnier remis en liberté.

Le premier colier, eftoit pour affermir le May, qu'Onnontio le grand Capitaine des François, auoit tranfporté à Montreal.

Le fecond, pour remettre en meilleure humeur Monfieur de Maifonneufue, iuftement indigne pour cette prife iniufte, d'un de fes nepueux qu'il aimoit.

Le troifiefme, luy deuoit feruir [39] d'un breuage,

dagehtë. "No, no," said he; "your goodness will always be victorious; our malignity and trickery can never extinguish it. Bad luck to those who shall ever abuse it! I myself will [37] remain your captive and hostage until the Frenchman who was taken away prisoner shall have been set free. For his life I will pledge my own; and, if the people of my nation have any respect and love for me, the Frenchman will live, and his life will save mine."

He straightway despatched a canoe to carry this news to Onnontaé, of which he is Captain. There the matter was earnestly considered; presents were collected, an embassy was sent to Onneiout,—the Nation of those who had committed the act,—and its people were requested to surrender the Captive and set him free.

It was a pleasant surprise for that young Surgeon to see, in a moment, his bonds broken. Faces no longer showed anything but gentleness toward him, his enemies having become his friends; and the joy [38] at Montreal was made perfect when he himself brought thither the tidings of his deliverance, and the assurance of Peace for all the Iroquois Nations.

The Onnontæhronnons who had conducted him back, on seeing all assembled, brought forth twenty Porcelain collars, to accompany their principal present,—namely, our prisoner, restored to freedom.

The purpose of the first collar was to root more firmly the May-tree which Onnontio, the great Captain of the French, had transplanted to Montreal.

The second was to restore to better humor Monsieur de Maisonneuve, who was rightfully indignant at this unjust capture of one of his beloved nephews.

The third was to serve him [39] as a potion to

pour luy faire vomir toute la bile, & tout le poison de son cœur.

Le quatriefme present, estoit pour ietter dans le feu les liens, qui auoient ferré les mains & les bras, du François emmené Captif.

Le cinquieme, pour rompre les cordes, qui luy auoient ferré les iambes.

Le fixiefme, pour brusler celles, qui l'auoient lié par le milieu du corps.

Le septieme, La Nation des Onnontaechronnons brife l'échafaut, où ce captif François a esté exposé.

Le huitiefme, La Nation des Sonnontoechronnons le retire de ce lieu d'opprobre.

Le neufiefme, Les Onionehronnons font le mefme.

[40] Le dixiefme, Les Onneiochronnons brulent le bois qui a feruy a cet échafaut malheureux, en forte que les cendres mefmes n'en restent pas à la posterité, & qu'on en perde la memoire.

L'onzieme present estoit pour réunir dans les mefmes pensées de Paix, l'esprit de nos François, des Hurons & des Algonquins, en cas que la crainte eust donné à quelqu'un de la defiance.

Le douziefme, La nature, dit le Capitaine Iroquois, a parfemé de rochers, & d'ecueils, les Riuieres qui nous ioignent aux François, i'oste, dit-il, tous ces brifans, afin que tout nostre commerce en soit plus doux, & plus facile.

Le treisiefme, Je fouhaite auant toutes choses, de voir en mon païs vne des robes noires, qui ont enseigné [41] aux Hurons à honorer vn Dieu.

Le quatorziefme, Nous aurons du respect pour luy,

make him vomit up all his bile, and all the poison in his heart.

The object of the fourth present was to throw into the fire the fetters which had bound the hands and arms of the Captured Frenchman.

The fifth was to break the cords that had bound his legs.

The sixth, to burn those that had been tied around his waist.

With the seventh, the Nation of the Onnontaehronons demolished the scaffold upon which this French captive had been exposed.

With the eighth, the Nation of the Sonnontoechronons rescued him from that position of ignominy.

With the ninth, the Onionenhronnons did the same.

[40] With the tenth, the Onneiochronnons burnt the wood that had been used in building that unhappy scaffold, so that not even the ashes were left to posterity, and the memory of it was lost.

The purpose of the eleventh present was to reunite in the same thoughts of Peace the minds of our French, of the Hurons, and of the Algonquins, in case fear should have inspired any one with distrust.

In presenting the twelfth, the Iroquois Captain said: "Nature has strewn with rocks and shoals the Rivers that connect us with the French. I remove every one of those breakers, in order that all communication between us may be pleasanter and easier."

With the thirteenth he said: "I wish, above all things, to see in my country one of the black robes who have taught [41] the Hurons to honor the one God."

With the fourteenth: "We shall pay him respect,

& tous les iours nous nettoyerons la natte, sur laquelle il fera couché.

Le quinzième, Nous recevrons avec amour ses instructions, & nous voulons adorer celui qui est le maître de nos vies.

Le seizième, Notre jeunesse n'aura plus de guerre avec les François; mais comme elle est trop guerrière, pour quitter cet employ, vous sçaurés que nous allons porter nos armes contre les Ehriehronnons (c'est la Nation du chat) dès cet été nous y conduirons une armée. La terre tremble de ce côté là; & tout est calme icy.

Le dix-septième, si quelque accident survenoit, qui peut traverser [42] cette Paix, j'auray des ailes pour voler, & pour me rendre au plutôt icy: ma présence arrêtera tous les troubles.

Le dix-huitième, j'ouvre l'oreille au François, afin qu'il sçache tout & qu'il entende les nouvelles, & qu'il m'en donne avis.

Le dix-neufième, Nous ne sommes plus qu'un, le François, & moi Onnontaehronnon: nos bras sont enchaînés les uns aux autres, par un lien d'amour qui voudra le couper, fera notre ennemy commun.

Le vingtième, Nous ne ferons rien en cachette, le Soleil en fera témoin, qu'il cesse d'éclairer celui qui voudroit chercher les ténèbres: qui hait la lumière, est indigne que le soleil luise pour lui.

Ce furent là les vingt présents que [43] nous firent les Iroquois Onnontaehronnons, pour affermir la Paix, qui avoit été offensée par la prise de notre François.

and shall daily clean the mat on which he makes his bed."

With the fifteenth: "We shall receive his teachings with love, and it is our wish to worship him who is the master of our lives."

With the sixteenth: "Our young men will wage no more warfare with the French; but, as they are too warlike to abandon that pursuit, you are to understand that we are going to wage a war against the Ehriehronnons" (the cat Nation), "and this very summer we shall lead an army thither. The earth is trembling yonder, and here all is quiet."

With the seventeenth: "If any accident should happen which can disturb [42] this Peace, I shall have wings with which to fly, and to hasten hither on the instant. My presence will put a stop to all disorders."

With the eighteenth: "I open the ears of the French, that they may learn every occurrence, and hear the news and advise me thereof."

With the nineteenth: "We—the Frenchman and I, the Onnontaehronnon—are now one, our arms being linked together in a bond of love; and he who shall seek to sever it will be our common foe."

With the twentieth: "We shall do nothing in secret; the Sun will witness our actions; and may it cease to shine on him who shall choose the path of darkness. He who hates the light is not worthy that the sun should shine on him."

Such were the twenty presents [43] given us by the Onnontaehronnon Iroquois, to establish firmly the Peace which had been violated by the capture of our Frenchman.

## CHAPITRE IV.

VNE FLOTTE DE CANOTS HURONS & D'ALGONQUINS DES  
NATIONS SUPERIEURES, ALLIÉES DES FRANÇOIS,  
ARRIUENT À MONTREAL & AUX TROIS RI-  
UIERES & Y APPORTENT D'HEUREUSES  
NOUUELLES AU MOIS DE IUIN.

**A** PRES la prise du Chirurgien de Montreal, & auant son retour de sa Captiuité, lors que nous estions entre la crainte & l'esperance, ne sçachans pas quelle issue auroit cette affaire, vne flotte parut de loin, qui descendoit les rapides & les chutes d'eau, qui [44] sont au dessus de Montreal. On eut fuiet de craindre que ce fust vne armée ennemie; mais on reconnut aux approches, que c'estoient des amys, qui venoient de quatre cents lieux loin, nous apporter des nouvelles de leur Nation, & en sçauoir des nostres.

Les habitans de Montreal, & des trois Riuieres, eurent vne double ioye, voyants que ces canots estoient chargez de pelleteries, que ces nations viennent traiter pour nos denrees françoises.

Ces gens là, estoient partie Tionnontatehronnons, que nous appellions autrefois la Nation du petun; de langue Huronne: & partie Ondataouaouat, de langue Algonquine, que nous appellons les Cheueux releuez, à cause que leur [45] cheueure ne descend point en bas, mais qu'ils font dresser leurs cheueux, comme vne creste qui porte en haut.

## CHAPTER IV.

A FLEET OF HURON AND ALGONQUIN CANOES FROM  
THE UPPER NATIONS, ALLIES OF THE FRENCH,  
ARRIVE IN THE MONTH OF JUNE AT MONT-  
REAL AND AT THREE RIVERS, AND  
BRING THITHER GOOD NEWS.

AFTER the capture of the Surgeon of Montreal, and before his return from Captivity,— while we were in suspense between fear and hope, not knowing what would be the issue of that affair,— a fleet appeared in the distance, descending the rapids and waterfalls which [44] are above Montreal. There was reason to fear that it might be a hostile army; but, upon its approach, it was seen to be composed of friends, who were coming from a distance of four hundred leagues to bring us news of their Nation and learn some of our own.

The people of Montreal and three Rivers experienced a double joy upon seeing that these canoes were laden with furs, which those nations come to exchange for our french products.

These people were partly Tionnontatehronnons, whom we formerly called the tobacco Nation, and who speak the Huron language; and partly Ondataouaouats, speaking the Algonquin language, and called by us Cheveux relevez, because their [45] hair does not hang down, but is made to stand erect like a high crest.<sup>1</sup>

Tous ces peuples ont quitté leur ancien païs, & se font retirez vers les Nations plus esloignées, vers le grand lac, que nous appellons des Puants, à cause qu'ils habitent proche la Mer, qui est salée, & que nos Sauvages appellent l'eau puante, c'est du costé du Nord. La desolation du païs des Hurons, leur ayât fait apprehender vn semblable mal-heur; & la fureur des Iroquois les ayant pourfuiuy par tout, ils n'ont pas creu estre affeurez, qu'en s'éloignant, pour ainsi dire, iusques au bout du monde.

Ils y font en grand nombre, & plus peuplez, que n'ont esté tous ces païs, dont plusieurs ont diuerfes [46] langues, qui nous sont inconnuës; si faut-il qu'ils connoissent Dieu, & que nous leur annoncions quelque iour ses grandeurs.

Ceux qui nous sont venus trouuer, au nombre d'environ six-vint, firent rencontre en leur chemin de quelques Iroquois Sonnontaehronnons, & de quelques gents de la Nation du Loup, alliez des Iroquois An-niehronnons, qui estoient à la chasse. Ils en firent treize de Captifs, qu'ils ne voulurent point traiter dans les cruantez ordinaires; non pas mesme leur lier les bras, ny les mains. Dieu adoucit les cœurs barbares, quand c'est luy qui veut faire la Paix.

Cette troupe victorieuse arriuée heureusement à Montreal, y ayant veu la disposition des esprits, & que tout tendoit à la Paix, [47] fit present de ces captifs à Sagochiendagehtë, Capitaine Onnontaehronnon, qui de son gré y estoit demeuré pour ostage, attendant le retour du François emmené captif.

Ce ne sont que festins, & que chants de ioye, dans vne douce impatience, qu'on ne voye au plustot ce

All these peoples have forsaken their former country and withdrawn to the more distant Nations, toward the great lake which we call "the lake of the Stinkards," because they dwell near the Sea,—which is salt, and which our Savages call "stinking water." This lake is toward the North. The devastation of the Huron country having made them apprehensive of a like misfortune, and the fury of the Iroquois having pursued them everywhere, they thought to find security only by retreating to the very end of the world, so to speak.

They live there in large numbers, and form a greater population than before occupied all those countries; several of them have different [46] languages, which are unknown to us. Nevertheless, they must be brought to a knowledge of God, and we must some day proclaim his majesty to them.

Those who came to visit us—to the number of about sixscore—met, on their way, some Sonnontae-hronnon Iroquois, and some people of the Wolf Tribe, allies of the Anniehronnon Iroquois. They were out on a hunting expedition, and our visitors took thirteen of them Captive,—not intending, however, to treat them with the customary cruelty, or even to bind their arms and hands. God softens the hearts of barbarians when he wishes that Peace should be made.

This victorious band arrived safely at Montreal; seeing in what disposition its inhabitants were, and how everything pointed toward Peace, [47] they made a present of these captives to Sagochiendagehté, the Onnontae-hronnon Captain who had voluntarily remained there as a hostage,<sup>2</sup> pending the return of the Frenchman who had been carried off a prisoner.

retour. Là deffus le François arriua, comme il a esté dit au Chapitre precedent.

Les Iroquois, Onnontaehronnons qui le ramenerent, nous firent voir que Dieu trauailloit plus que nous à l'affermissement de cette Paix.

Ils nous aprēnent qu'une nouvelle guerre leur estoit furuenue, qui les iette tous dans la crainte. Que les Ehriehronnons arment contre eux, (nous les appellons la Nation [48] [du] Chat, à cause qu'il y a dans leur pais une quantité prodigieuse de Chats Sauvages, deux & trois fois plus grands que nos Chats domestiques, (mais d'un beau poil, & precieux,) Ils nous apprennent qu'une bourgade d'Iroquois Sonnontoe-hronnons, a esté desia mise à feu, & enleuée dez leur premier abord. Que cette mesme nation a pourfuiuy une de leurs armées, qui reuenoit victorieuse du costé du grand lac des Hurons, & qu'une Compagnie entiere de quatre vingt hommes d'elite, qui estoit leur arriere-garde, y a esté entierement taillée en pieces. Qu'un de leurs plus grands Capitaines, nomme Annenraes a esté pris, & emmené captif, par des courreurs de cette Nation, qui font venus faire ce coup, quasi aux [49] portes de leur bourg, en un mot, que tout est en feu, dans les quatre Nations des Iroquois superieurs, qui se liguent & qui arment pour repouffer cet ennemy, & que tout cela les oblige à vouloir tout de bon la Paix avec nous, quand mesme ils n'en auroient pas eu les pensées iusqu'alors.

Nous vîmes à ces nouvelles, que Dieu nous fecouroit du costé que nous ne l'attendions pas, faisant une diuersion des armes, & des forces de nos ennemis.

Thereupon nothing but feasts and songs of joy were going on, amid a gentle impatience for the Frenchman's speedy return. Soon after, he arrived, as has been related in the preceding Chapter.

His restitution by the Onnontachronnon Iroquois showed us that God was working more than we for the strengthening of this Peace.

They informed us that a fresh war had broken out against them, and thrown them all into a state of alarm; that the Ehriehronnons were arming against them (these we call the [48] Cat Nation, because of the prodigious number of Wildcats in their country, two or three times as large as our domestic Cats, but of a handsome and valuable fur).<sup>3</sup> They informed us that a village of Sonnontoehronnon Iroquois had been already taken and set on fire at their first approach; that that same nation had pursued one of their own armies which was returning victorious from the direction of the great lake of the Hurons, and that an entire Company of eighty picked men, which formed the rear-guard, had been completely cut to pieces; that one of their greatest Captains, Annenraes by name, had been captured and led away captive by some skirmishers of that Nation,—who, in order to deal this blow, had come almost to the [49] gates of their village. They declared, in a word, that all the four Nations of the upper Iroquois were on fire; that they were leaguings together, and arming to repulse this enemy; and that all this compelled them earnestly to seek for Peace with us, even though they might not have had any such thoughts before.

This news taught us that God, by diverting the arms and forces of our enemies elsewhere, was aiding us in a most unexpected manner.

Cette Nation du Chat est grandement peuplée, quelques Hurons qui se font respandus par tout, lors que leur pais fut ruiné, se font ioints avec eux, & ont fuscité cette guerre, qui donne de la terreur aux Iroquois. On fait estat de deux mille hōmes bien agueris, [50] quoy qu'ils n'aïët pas d'armes à feu. Mais ils combattent à la Françoisë, effuyants courageusement la premiere décharge des Iroquois, qui sont armez de nos fuzils; & fondants en fuite sur eux, avec vne gresle de fleches, qui sont empoisonnées, & qu'ils tirent huit & dix fois, auant qu'on puisse recharger vn fusil.

Quoy qu'il en soit, nous demeurons en Paix, & le Pere Simon le Moine, retourné tout freschement des Iroquois superieurs, nous assure qu'ils s'armoient pour aller de ce costé là, au nombre de dix-huit cents hommes.

The Cat Nation is very populous, having been reinforced by some Hurons, who scattered in all directions when their country was laid waste, and who now have stirred up this war which is filling the Iroquois with alarm. Two thousand men are reckoned upon, well skilled in war, [50] although they have no firearms. Notwithstanding this, they fight like Frenchmen, bravely sustaining the first discharge of the Iroquois, who are armed with our muskets, and then falling upon them with a hailstorm of poisoned arrows, which they discharge eight or ten times before a musket can be reloaded.

We, however, are left in Peace; and Father Simon le Moine, who has but recently returned from the upper Iroquois, assures us that they were arming themselves to set forth from that quarter, to the number of eighteen hundred men.

## [51] CHAPITRE V.

LES IROQU[O]IS ANNIEHRONNONS ARRIUENT À QUEBEC  
AU MOIS DE IUILLET, & RAMENENT DEUX  
FRANÇOIS QU'ILS AVOIENT EN OSTAGE.

**D**EUX ieunes foldats de la garnifon de quebec, étoient allez au mois de Novembre 1653. avec les Iroquois Anniehronnons, qui nous auoient ramené le Pere Poncet deliuré de fa captiuité. On les auoit enuoiés comme pour feruir d'oftages, ou pluftoft pour feruir d'un gage affeuré, que nous n'eftions vrayement qu'un cœur, les Iroquois, & nous; & que nous voulions viure en confiance les vns avec les autres.

Tout l'hyuer on auoit veu à Montreal, & aux Trois Riuieres, [52] quantité d'Iroquois de cette Nation, qui toûiours confirmoient la Paix; mais toutes-fois quelques nouuelles furuenues, & mefme quelques lettres de nos François, nous iettoient dans la defiance, iufqu'à ce que fur la fin de l'hyuer, vn Capitaine Anniehronnon, fils d'une mere Iroquoife, & d'un Pere Hollandois, nous apporta des lettres du Capitaine du fort d'Orange, en la Nouvelle Hollande, & de quelques marchands Hollandois, qui nous tefmoignoient tous, que c'eftoit maintenant tout de bon, qu'ils voyoient les efprits des fauages leurs alliez, difpofez à la Paix.

Ce mefme Capitaine Iroquois, fit vn fecond voyage, pour nous ramener nos deux François oftages, felon la

## [51] CHAPTER V.

THE ANNIEHRONNON IROQUOIS ARRIVE AT QUEBEC IN THE MONTH OF JULY, AND BRING BACK TWO FRENCH-MEN WHOM THEY WERE HOLDING AS HOSTAGES.

TWO young soldiers of the garrison at Quebec had gone, in the month of November, 1653, with the Anniehrnonn Iroquois who had brought back Father Poncet, liberated from his captivity. They had been sent to serve as hostages, or, rather, as an assured pledge, that the Iroquois and we were really of one mind, and that we were desirous of living in a spirit of mutual confidence.

All winter long there had been seen, at Montreal and at Three Rivers, [52] many Iroquois of that Nation, whose presence was a constant confirmation of the Peace. Nevertheless, some items of news that reached us, and even some of the letters from our Frenchmen, continued to inspire us with distrust,—until, toward the end of the winter, an Anniehrnonn Captain, the son of an Iroquois mother and a Dutch Father,<sup>4</sup> brought us letters from the Captain of fort Orange in New Holland and from some Dutch tradesmen, who all assured us that now they really saw a disposition for Peace on the part of the savages allied to them.

This same Iroquois Captain made a second journey to bring back to us our two French hostages, according to the promise he had [53] given us. They

parole qu'il nous en auoit [53] donnée. Ils arriuerent à Quebec, au mois de Iuillet, fort peu de iours apres que le Pere Simon le Moine nous eust quitté, pour son voyage d'Onnontagé, duquel nous parlerons au Chapitre fuiuant.

Nous fumes en peine en ce rencontre, voyant bien qu'il y auroit quelque fuiet de ialouſie, entre les quatre Nations Iroquoifes ſuperieures, & les Iroquois Anniehronnons; chacun d'eux deſirant emporter l'honneur de cette ambaffade du Pere le Moine, en leur pais. Les Onnontaehronnons le deſiroient, à cauſe que c'eſtoient eux qui auoient porté les premieres nouuelles de la Paix: Les Anniehronnons le fouhaitoient, pour ce qu'ils ſont les plus proches de nous, & comme les frontieres.

Le Capitaine Anniehronnon en [54] fit adroitement ſes plaintes avec eſprit. N'eſt-ce pas, dit-il, par la porte qu'il faut entrer en la maiſon, & non par la cheminée, & par le toit de la cabane, ſinon qu'on ſoit voleur, & qu'on vueille ſurprendre le monde? Nous ne faiſons qu'une cabane, nous autres cinq Nations Iroquoifes; nous ne faiſons qu'un feu, & nous auons de tout temps habité ſous un meſme toit. En effet de tout temps, ces cinq Nations Iroquoifes, s'appellent dans le nom de leur langue, qui eſt Huronne, Hotinnonchiendi, c'eſt à dire la Cabane acheuée; Comme s'ils n'eſtoient qu'une famille, Quoy donc, dit-il, vous n'entrez pas dans la cabane, par la porte, qui eſt au bas eſtage de la maiſon? c'eſt par nous autres Anniehronnons qu'il falloit commencer? Vous voulez entrer [55] par le toit, & par la cheminée, commençant par l'Onnontaehronnon. N'avez-vous point de crainte que la fumée ne vous aueugle, noſtre feu

arrived at Quebec in the month of July, a very few days after Father Simon le Moine had left us for his journey to Onnontagé, of which we shall speak in the following Chapter.

We were, at this point, confronted with a difficulty; we saw well that there would be some cause for jealousy between the four upper Iroquois Nations and the Anniehronnon Iroquois,—each of them being anxious to secure for its own country the honor of this embassy of Father le Moine. The Onnontae-hronnons desired it because they had first brought the news of Peace; while the Anniehronnons wished for it because they are the nearest to us,—being situated, as it were, on the frontier.

The Anniehronnon Captain [54] made his complaints on the subject with cleverness and intelligence. “Ought not one,” said he, “to enter a house by the door, and not by the chimney or roof of the cabin, unless he be a thief, and wish to take the inmates by surprise? We, the five Iroquois Nations, compose but one cabin; we maintain but one fire; and we have, from time immemorial, dwelt under one and the same roof.” In fact, from the earliest times, these five Iroquois Nations have been called in their own language, which is Huron, *Hotinnonchiendi*,—that is, “the completed Cabin,” as if to express that they constituted but one family. “Well, then,” he continued, “will you not enter the cabin by the door, which is at the ground floor of the house? It is with us Anniehronnons, that you should begin; whereas you, [55] by beginning with the Onnontae-hronnons, try to enter by the roof and through the chimney. Have you no fear that the smoke may blind you, our fire not being extinguished, and that you may fall

n'estant pas esteint? ne craignez-vous point de tomber du haut en bas, n'ayant rien de folide où poser vos demarches?

Cela obligea Monsieur le Gouverneur, de luy faire des prefens exprez, pour l'affeurer que Ondeffonk, (c'est le nom du Pere Simon le Moine) iroit auffi en leur pais, pourueu qu'il le peust atteindre en chemin, & luy rendre nos lettres, qui l'informeroyent de nos pensées. Ces lettres luy firent haster son depart: mais le Pere ayant pris le deuant, ne put pas estre atteint, & il pourfuiuit son voyage, felon le premier deffein qui auoit esté pris.

from the top to the bottom, having nothing solid on which to plant your feet?"

Monsieur the Governor was therefore obliged to make him some presents, in assurance that Ondesonk (that is the name of Father Simon le Moine) would go also to his country, provided he could overtake him on the road and deliver to him our letters, informing him of our purposes. These letters caused him to hasten his departure; but the Father had gained a start and could not be overtaken, pursuing his journey according to the plan first adopted.

## [56] CHAPITRE VI.

VOYAGE DU PERE SIMON LE MOINE DANS LE PAÏS DES  
IROQUOIS ONNONTAEHRONNONS EN IUIL-  
LET, AOUST, & SEPTEMBRE.

**L**E fecond iour du mois de Iuillet, feste de la Vifitation de la tres-sainte Vierge, tousiours fauorable à nos entreprises, le Pere Simon le Moine partit de quebec, pour le voyage aux Iroquois Onnontaehtonns. Il passe par les trois Riuieres, & de là par Montreal, où vn ieune homme de bon courage, & ancien habitant, se ioint à luy, avec beaucoup de pieté. Je suiuray le iournal du Pere, pour plus grande facilité.

Le 17. iour de Iuillet, iour de S. Alexis, nous fortions de chez nous, avec ce grand sainct voyageur, [57] & nous partons pour vne terre qui nous est inconnuë.

Le 18. fuiuans tousiours le cours de la Riuiere saint Laurens, nous ne trouuons que des brifans, & des torrens impetueux, tout parfemez de rochers & d'escueils.

Le 19. Cette Riuiere se va eslargissant, & fait vn lac agreable à la veuë, de huit ou dix lieues de longueur. Le soir, vne armée de mousquites importunes nous fut vn presage de la pluye, qui nous mouilla toute la nuict. C'est vn plaisir plus innocent, & plus doux qu'on ne pourroit croire, de n'auoir en ce rencontre aucun abry, sinon des arbres que la nature y a produits depuis la creation du monde.

## [56] CHAPTER VI.

JOURNEY OF FATHER SIMON LE MOINE TO THE COUNTRY OF THE ONNONTAEHRONNON IROQUOIS,  
IN JULY, AUGUST, AND SEPTEMBER.

ON the second day of the month of July,—the feast of the Visitation of the most blessed Virgin, who is ever favorable to our enterprises,—Father Simon le Moine set out from Quebec on his journey to the Onnontaehronnon Iroquois. Passing by three Rivers, he proceeded thence to Montreal, where a young man, of stout heart and long a resident here, very piously joined him. For greater ease I will follow the Father's journal.

“On the 17th day of July, St. Alexis's day, we set out from home with that great saint of many travels, [57] toward a land unknown to us.

“On the 18th, following constantly the course of the River saint Lawrence, we encounter nothing but breakers and impetuous floods thickly strewn with rocks and shoals.

“The 19th. The River continues to increase in width and forms a lake, pleasant to the sight, and eight or ten leagues in length. In the evening, a swarm of troublesome mosquitoes gave us warning of rain, which drenched us all night long. It is a pleasure, sweet and innocent beyond conception, to have, under these conditions, no shelter but the trees planted by nature since the creation of the world.

“The 20th. We see nothing but islands, of the

Le 20. Ce ne font que des isles, d'un aspect le plus beau du monde [58] qui couppent çà & là, cette riuere tres-paisible. La terre du costé du Nord, nous paroist excellente: vers le soleil leuant, c'est vne chaîne de hautes montagnes, que nous appellâmes de sainte Marguerite.

Le 21. Les isles continuënt. Sur le soir nous brisons nostre canot d'écorce, il pleut toute la nuit. Les roches toutes nuës, nous seruent & de liët, & de matelats, & de tout. Qui a Dieu avec foy, repose par tout doucement.

Le 22. Les precipices d'eau, qui pour vn temps, ne font plus nauigables, nous obligent à porter sur nos espauls nostre petit bagage, & le canot qui nous portoit. A l'autre costé du rapide, j'aperçoy vn troupeau de vaches sauvages, qui passoient à leur aise, en grand repos. On en void quelques-fois [59] en ces endroits, quatre ou cinq cent de compagnie.

Le 23. & le 24. du mois, Nostre pilote s'estant bleffé, il falut demeurer en proye aux maringoins, & prendre patience: souuent plus difficile pour les incommoditez qui n'ont point de relasche, ny iour ny nuit, qu'il ne feroit de voir la mort deuant ses yeux.

Le 25. la riuere est si fort rapide, que nous sommes contraincts de nous ietter dans l'eau, pour traîner apres nous nostre canot parmy les roches, comme vn caualier qui mettant pied à terre, mene son cheual par la bride; le soir nous arriuons à l'emboucheure du lac saint Ignace, où les anguilles y font dans vne quantité prodigieuse.

Le 26. Vn grand vent meslé de [60] pluye, nous oblige à nous débarquer, apres quatre lieues de chemin. Vne cabane est bien tost faite, on despouille

most beautiful appearance in the world, [58] intercepting here and there the course of this very peaceful river. The land toward the North appears to us excellent. Toward the rising sun is a chain of high mountains which we named after saint Margaret.

“The 21st. The islands continue. Toward evening we break our bark canoe. It rains all night, and the bare rocks serve us as bed, mattress, and everything else. He who has God with him, rests calmly anywhere.

“The 22nd. The rapids, which for a time are not navigable, compel us to shoulder our little baggage and the canoe that bore us. On the other side of the rapids, I caught sight of a herd of wild cows proceeding in a very calm and leisurely manner. Sometimes there are seen [59] four or five hundred of them together in these regions.

“On the 23rd and 24th of the month, Our pilot having injured himself, we were forced to halt, becoming a prey to the mosquitoes, and to wait patiently—a task often more difficult than facing death itself, because of the annoyances from which, night or day, there is no respite.

“The 25th. The river is becoming so extremely rapid that we are compelled to leap into the water and drag our canoe after us among the rocks, like a horseman who alights and leads his horse by the bridle. In the evening we arrive at the mouth of lake saint Ignace, where eels abound in prodigious numbers.

“The 26th. A high wind, accompanied by [60] rain, forces us to land, after proceeding four leagues. A cabin is soon made: bark is stripped from the neighboring trees and thrown over poles planted in

les arbres voisins de leur escorce: on les iette sur des perches, qu'on plante en terre de part & d'autre, les faisant approcher en forme de berceau; & voilà vostre maison bastie. L'ambition n'a point d'entrée dans ce palais, il ne laissa pas de nous estre autant agreable, que si le toit en eust esté tout d'or.

Le 27. Nous costoyons les riuages du lac, ce sont rochers de part & d'autre, d'une hauteur exceffive, tantost effroyables, tantost agreables à la veüe, c'est merueille comme de grans arbres peuvent trouuer racine parmy tant de rochers.

Le 28. Ce ne sont que tonneres, & qu'esclairs, & vn deluge d'une [61] pluie, qui nous oblige à nous tenir à l'abry de nostre canot, qui nous sert de maison, le renuerfant sur nous.

Le 29. & 30. de Juillet, vn orage de vent continuë qui nous arreste à l'entrée d'un grand lac, nommé Ontario: nous l'appellons le lac des Iroquois, à cause que du costé du midy, ils y ont leurs bourgades. Les Hurons sont de l'autre costé, plus auant dans les terres. Ce lac a de largeur vingt lieuës: sa longueur, d'environ quarante.

Le 31. iour de saint Ignace, la pluie & les vents nous obligent à chercher des chemins perdus. Nous trauerons de longues isles, portans nostre bagage, nous prouifions, & le canot sur nos espauls. Ce chemin semble long à un pauvre homme bien fatigué.

[62] Le premier iour du mois d'Aoust, quelques pecheurs Iroquois, nous ayants apperceu de loin, s'atrouppent pour nous recevoir. Un d'eux accourt à nous, auancant une demie lieuë, pour nous dire les premieres nouvelles, & l'estat du païs. C'est un captif Hurō, & bon Chrestien, que j'auois autresfois

the ground on either side, and made to meet in the form of an arbor; and there you have your house complete. Ambition gains no entrance to this palace, and it is every whit as acceptable to us as if its roof were of gold.

“The 27th. We coast along the shores of the lake, everywhere confronted by towering rocks, now appalling, and now pleasing to the eye. It is wonderful how large trees can find root among so many rocks.

“The 28th. Nothing but thunder and lightning and a deluge of [61] rain, forcing us to seek the shelter of our canoe, which, turned bottom upward over our heads, serves us as a house.

“On the 29th and 30th of July, the wind-storm continues, and checks our progress at the mouth of a great lake called Ontario; we call it the lake of the Iroquois, because they have their villages on its southern side. The Hurons are on the other side, farther inland. This lake is twenty leagues in width, and about forty in length.

“On the 31st, the day of saint Ignatius, we are obliged by the rain and wind to penetrate through pathless wastes,—crossing long islands, and shouldering our baggage, our provisions, and the canoe. This road seems long to a poor man who is thoroughly fatigued.

[62] “On the first day of the month of August, some Iroquois fishermen, perceiving us from a distance, come trooping up to receive us. One of them hastens forward, running half a league to be the first to tell us the news, and inform us of the condition of the country. He is a Huron captive and a good Christian, whom I formerly instructed during a

inſtruit, dans vn hyuernemēt que ie fis avec les Sauvages: Ce pauvre garçon ne pouuoit croire que ce fuſt celuy qu'il n'eſperoit iamais reuoir. Nous débarquons à vn petit village de peſcheurs. On ſe preſſe à qui portera tout noſtre bagage. Mais hélas ce ne ſont quaſi que femmes Hurones & la plus part Chreſtiennes, autre fois riches, & à leur aiſe, que la captiuité a rendu ſeruanſes. Elles me demandent à prier Dieu, & i'eus la conſolation [63] de confeſſer là à mon aiſe noſtre ancien hoſte de la Nation du petun, Hoſtagehtak: ſes ſentimens & ſa deuotion me tirerent les larmes des yeux. C'eſt vn fruit des trauaux du Pere Charles Garnier, ce ſaint Miſſionnaire, dont la mort a eſté ſi precieufe deuant Dieu.

Le ſecond iour d'Aouſt. Nous marchons dans les bois enuiron douze ou quinze lieuës. On cabane où le iour finit.

Le 3. ſur le midy, nous nous trouuons ſur les bords d'une riuere large de cent ou ſix-vingt pas; au delà de laquelle il y auoit vn hameau de peſcheurs. Vn Iroquois que i'auois autres-fois careſſé à Montreal, me fait paſſer en ſon canot, & par honneur il me porte ſur ſes épaules, ne voulant pas [64] permettre que ie mette le pied en l'eau. Tout le monde m'accueille avec ioye, & ces pauvres gents m'ërichiffent de leur pauvreté. On me conduit à vn autre bourg eſloigné d'une lieuë, où vn ieune homme de conſideration, me fait faire feſtin, à cauſe que ie porte le nom de ſon Pere, Ondeffonk. Les Capitaines nous viennent faire leurs harangues, les vns apres les autres. Ie baptize de petites ſqueletes, qui n'attendoient peut-eſtre, que cette gout[te] du precieux ſang de Ieſus-Chriſt.

winter that I spent with the Savages. This poor lad could not believe that I was his pastor, whom he had never hoped to see again. We land at a little fishing village, and there is zealous strife as to who shall carry all our baggage. But alas! I find almost none but Huron women, Christians for the most part,—formerly rich and enjoying their ease; but now reduced to servitude by their captivity. They ask me to pray to God, and I have the consolation [63] of confessing there at my leisure our former host of the tobacco Nation, Hostagehtak. His feelings and his devotion bring tears to my eyes. He is a fruit of the labors of Father Charles Garnier, that holy Missionary whose death was so precious in the sight of God.

“The second day of August. We walk about twelve or fifteen leagues through the woods, and camp where night overtakes us.

“On the 3rd, toward noon, we found ourselves on the banks of a river, a hundred or a hundred and twenty paces in width, on the other side of which there was a fishing hamlet. An Iroquois, to whom I had formerly shown some kindness at Montreal, took me across in his canoe; and then, as a mark of honor, carried me on his shoulders, not [64] allowing me to set foot in the water. All received me with joy, and those poor people enriched me out of their poverty. I was escorted to another village, a league distant, where a young man of importance entertained me at a feast because I bear his Father's name, ‘Ondessonk.’ The Captains, each in his turn, came and made us their speeches. I baptized some little skeletons who, perhaps, were only waiting for this drop of the precious blood of Jesus Christ.

Le 4. Ils me demandent, pourquoy nous sommes vetus de noir? & ie prens occasion de leur parler de nos myfteres avec vne grande attention. On m'apporte vn petit moribond, que ie nomme Dominique. Le temps n'est plus auquel [65] on nous cachoit ces petits innocens. On me prenoit pour vn grand medecin, n'ayant pour tout remede qu'une pincée de fucce, à donner à ces languiffans. Nous pourfuiuons nostre chemin; au milieu nous trouuons nostre difné qui nous attend. C'est le nepueu du premier Capitaine du païs, qui me doit loger en fa cabane, qui est deputé par fon oncle, pour nous faire escorte, nous apportant tout ce que la faifon leur auoit pû fournir de plus grandes douceurs, fur tout du pain de bled d'inde nouveau, & des espys que nous faisons roftir au feu. Nous couchons encore ce iour là à la belle eftoile.

Le 5. Nous eufmes à faire quatre lieuës auant que d'arriuer au principal bourg Onnontagé. Dans les chemins ce ne font qu'allans, & venans, qui me viennent donner [66] le bon-iour. L'un me traite de frere, l'autre d'oncle, l'autre de cousin, iamais ie n'eus vne parenté fi nombreufe. A vn quart de lieuë du bourg, ie commençay vne harangue, qui me donna bien du credit: ie nommois tous les Capitaines, les familles, & les perfonnes cōfiderables; & d'une voix traifnante, en ton de Capitaine. Je leur difois que la paix marchoit avec moy, que i'efcartois la guerre dans les nations plus éloignées, & que la ioye m'accompagnoit. Deux Capitaines me firent leur harangue à mon entrée: mais avec vne ioye, & vn espanouiffement de vifage, que iamais ie n'auois veu dans les fauages. Hommes, femmes, & enfans, tout eftoit dans le refpect, & dans l'amour.

“The 4th. They ask me why we are dressed in black, and I take occasion to speak to them concerning our mysteries; they listen very attentively. A little dying child is brought to me, and I name it Dominique. The time is now past when [65] these little innocents are hidden from our sight. I was regarded as a great medicine-man, although I had, as my sole remedy, only a bit of sugar to give to those feeble creatures. We pursue our journey, finding our dinner awaiting us midway. The nephew of the first Captain of the country is to lodge me in his cabin, being sent by his uncle to escort us, and bringing us all that the season could furnish them in the way of the choicest delicacies,—above all, some bread made of fresh indian corn; and some ears, which we roasted in the fire. On this day we again sleep at the sign of the beautiful star.

“The 5th. We had four leagues to cover before arriving at the chief village, Onnontagé.<sup>5</sup> The roads are full of people going and coming, who are out to greet me. [66] One calls me a brother, another an uncle, another a cousin; never have I had so many kinsfolk. At a quarter of a league from the village, I began a harangue which brought me into high favor; I called by name all the Captains, families, and persons of importance,—speaking slowly, and in the tone of a Captain. I told them that Peace was attending my course, that I was dispelling war in the more distant nations, and that joy was accompanying me. Two Captains made me their harangue upon my entrance, but with a joy and a light in their countenances that I had never seen in savages. Men, women, and children,—all showed me respect and love.

La nuit, ie fais affembler les principaux, [67] pour leur faire deux prefens. Le premier, pour leur effuyer le vifage, à ce qu'ils me regardent de bon œil, & que iamais ie ne voye fur leur front aucune marque de trifteffe. Le fecond, pour leur vuider le peu de fiel, qu'ils auroient encore fur le cœur. Apres plusieurs autres entretiens, ils fe retirent pour confulter enfemble, & enfin, ils respondent à mes prefens, par deux autres prefens plus riches que les miens.

Le 6. on m'appelle de diuers endroits, pour donner de ma medecine à de petits languiffans, & ethiques. I'en baptizay quelques-vns. Je confeffay de nos anciens Chreftiens Hurons, & ie trouuay que Dieu eft partout, & qu'il fe plaift à trauailler luy-mefme, dans des cœurs où la foy a regné. [68] Il s'y bafit vn temple, où il eft adoré avec eſprit & verité; qu'il en foit beny à iamais.

Le foir, noſtre hoſte me tire à part, & me dit avec bien de l'affection, qu'il nous auoit touſjours aimé, qu'enfin il auoit le cœur content, voyant que toutes les bandes de ſa nation ne demandoient que la Paix: que depuis peu le Sonnōtoehronon, les eſtoit venu exhorter à bien gerer cette affaire pour la Paix, & que pour cela il auoit fait de beaux prefens, que l'Onioehronnon auoit apporté trois colliers pour ce fuiet, que l'Onneioehronnon ſe tenoit heureux d'auoir eſté deſembarraſſé d'une mauuaife affaire par ſon moien, & qu'il ne vouloit plus que la Paix: que ſans doute l'Anniehronnon fuiuroit les autres, & qu'ainſi ie [69] priſſe courage, puisque ie portois avec moy le bon-heur de toute la terre.

Le 7. vne bonne Chreſtienne, nōmée Tereſe, cap-

“ At night I caused the chiefs to assemble, [67] in order to give them two presents. The purpose of the first was to wipe their faces, so that they might look on me with favor, and that I might never see any sign of sadness on their brows. The second was to remove any gall still remaining in their hearts. After several more exchanges of courtesy, they withdrew to consult together; and at length responded to my presents with two others, richer than mine.

“ On the 6th, I received calls from different quarters to administer my medicine to some little weak and emaciated children, and I baptized some of them. I heard the confessions of some of our old Huron Christians, and found that God is everywhere, and that he is pleased to work in person in hearts where the faith has held sway. [68] He builds himself a temple there, where he is worshiped in spirit and in truth—for which may he be forever blessed.

“ In the evening, our host drew me aside and said to me, with a great show of affection, that he had always loved us; and that at last his heart was content, as he saw that all the troops of his nation asked only for Peace. He added that the Sonnontoechronons had come, a short time before, to exhort them to take wise action in this matter on the side of Peace, making some fine presents for this purpose; that the Onioenhronnons had brought three collars, with the same object in view; that the Onneiiochronons deemed themselves fortunate to have been freed from a troublesome affair by its means, and that they had no longer any desire except for Peace; that the Anniehronnons would doubtless follow the others; and that therefore I [69] was to be of good cheer, since I bore with me the welfare of all the land.

tiue Huronne, voulât me répandre fon cœur hors du bruit, & dâs le silence, m'inuita de l'aller voir en vne cabane des champs, où elle demeueroit. Mon Dieu, quelle douce confolation de voir tant de foy en des cœurs fauuages, dans la Captiuité, & fans autre affiftance que du ciel! Dieu fait des Apoftres par tout, Cette bonne Chrestienne auoit avec foy vne ieune captiue de quinze à feize ans, de la Nation Neutre, qu'elle aymoit comme fa propre fille. Elle l'auoit fi bien instruite, dans les myfteres de la foy, & dans les fentimens de Pieté, dans les prieres qu'elles faifoient [70] ensemble en cette fainte folitude, que i'en fus tout furpris. Hé, ma fœur luy difois-je, pourquoi ne l'as tu pas baptizée, puis qu'elle a la foy comme toy, & qu'elle eft Chrestienne en fes m[o]eurs, & qu'elle veut mourir Chrestienne? Helas, mon frere, me respondit cette heureufe captiue, ie ne croiois pas qu'il me fut permis de baptifer, finon dans le danger de mort: baptife la maintenant toy-mefme, puisque tu l'en iuges dignes, & donne luy mon nom. Ce fut là le premier baptesme d'adultes fait à Onnontagé, dont nous fommes redeuables à la Pieté d'une Huronne. La ioye que i'en conceu, eftoit capable d'effuyer toutes mes fatigues paffées. Quand Dieu difpofe vn ame, vn coup de falut eft bien-toft fait.

[71] Quafi en mefme temps on m'appelle pour vn malade, qui n'a plus que les os: c'eft vn vlcere qui le mange, pour vn coup de fusil mal pansé. Je luy parle de Dieu, des eſperances d'une vie eternelle, & des veritez de la foy; mais helas, les paroles du ciel n'entrent pas dans ce cœur tout bouffy d'orgueil, il ne fonge qu'à la vie prefente, & quoy qu'il me

“ On the 7th, a good Christian woman, Terese by name, a Huron captive, wishing to pour out her heart to me away from all noise and in quiet, invited me to go and see her in an outlying cabin where she dwelt. Oh, what sweet consolation to see so great faith in savage hearts, in Captivity, and with no help except that of heaven! God makes for himself Apostles everywhere. This good Christian had with her a young captive of the Neutral Nation, between fifteen and sixteen years old, whom she loved as her own daughter. She had instructed her so well in the mysteries of the faith and in sentiments of Piety, in the prayers that they repeated [70] together in that holy solitude, that I was utterly surprised. ‘Well, my sister,’ I said to her, ‘why hast thou not baptized her, since she has as strong a faith as thou thyself, since she is a Christian in her morals, and since she wishes to die a Christian?’ ‘Alas! my brother,’ that blessed captive made answer, ‘I did not think it was permitted me to baptize except in danger of death. Baptize her now thyself since thou dost deem her worthy, and give her my name.’ That was the first baptism of a grown person performed at Onnontagé, for which we are indebted to the Piety of a Huron woman. The joy which I experienced at this was sufficient to make me forget all my past fatigues. When God prepares a soul, the consummation of its salvation is soon accomplished.

[71] “ Almost at the same time, I was summoned to a sick man who was reduced to a skeleton,—an ulcer, caused by an ill-dressed gunshot wound, eating away his flesh. I spoke to him about God, the hopes of an eternal life, and the truths of the faith. But

tefmoigne de l'amour, il n'en peut concevoir pour Dieu!

Le 8. Je baptise trois petits moribonds. Je donne & ie reçois la consolation, me voyant au milieu d'une Eglise de Chrétiens tous formez. Les uns viennent se confesser, les autres me racontent toutes leurs misères, & ensemble le bon-heur qui leur reste, que leur Foy ne soit point captive dans leur captivité; & de sçavoir qu'offrans à [72] Dieu leurs gémissements & leurs larmes, Dieu a les yeux sur eux, & que sa sainte Providence a pour eux des amours de mère, & qu'ils feront libres dans le ciel. L'après que plusieurs, qu'on avoit fait mourir cruellement à petit feu, se consoloient dans le plus fort de leurs tourmens, ayans jusqu'au dernier soupir, le saint nom de Iesus, & dans la bouche, & dans le cœur. Je m'enquies de tous ceux de nostre ancienne connoissance, pour sçavoir leur fortune; & ce m'est une occasion de bénir Dieu, de voir qu'il est par tout luy-mesme, autant parmy les Iroquois, que dans les pays des Hurons. J'avois ordre de sçavoir qu'estoit devenue une ieune femme Chrétienne Hurone, nommée Catherine Skouatenhré, qu'autrefois nous appellions [73] la Religieuse, à cause de sa grande piété, & d'une modestie aussi rare, qu'on peut en désirer en une fille toute à Dieu. Sa sœur me dit, qu'elle estoit morte en priant Dieu, ne l'ayant jamais oublié tout le cours de sa maladie, qui avoit esté longue. Un peu devant sa mort: Ma sœur, ie m'en vay au ciel, luy dit-elle, car Iesus est bon, qui me fera misericorde. Pour toy si tu me veux suivre, & nous revoir au ciel, chers ta foy plus que la vie, fuy le péché comme la mort; & si par malheur tu y tombes, souviens toy que Iesus

alas! the words of heaven found no entrance to that heart, all swelled up as it was with pride; he was thinking only of the present life, and, although he showed me some affection, he could not conceive any for God.

“The 8th. I baptize three little dying children, and give and receive consolation at seeing myself in the midst of a Church of trained Christians. Some come and confess, while others give me an account of all their sufferings, and, at the same time, of the blessing that remains to them that their Faith is not held captive in their captivity. They also esteem themselves happy in the knowledge that, when they offer [72] their groans and tears to God, he beholds them; that his holy Providence has a mother's love for them; and that they will be free in heaven. I learn that several, who were cruelly put to death over a slow fire, consoled themselves, at the height of their agonies, with the sacred name of Jesus, which was both on their lips and in their hearts up to their last breath. I inquire after all our old acquaintances, in order to learn their fortunes; and I have reason to bless God at seeing that he is everywhere present, among the Iroquois as well as in the country of the Hurons. I had orders to ascertain what had become of a young Huron woman, a Christian, named Catherine Skouatenhré, whom we used to call [73] ‘the Nun,’ because of her great piety and a modesty as exquisite as can be desired in a girl given wholly to God. Her sister told me that she had died while praying to God, having never forgotten him in the whole course of her illness, which had been long. Shortly before her death she said to her: ‘I am going to heaven, my sister, for Jesus is

est bon, demande luy pardon, & dis luy que tu veux l'aymer. Ces dernieres paroles font tellement demeurees empreintes dans l'esprit de cette sœur, qui luy a suruefcu, qu'elle ne peut en perdre la memoire. [74] Cette bonne Ame ne pouuoit assez me voir, pour entendre parler de Dieu, & se consoler avec moy des esperances du Paradis.

Le 9. fur le midy, arriue vn cry funeste, de trois de leurs chasseurs maffacrés par la Nation du chat, à vne iournée de là. C'est à dire que la guerre s'allume de ce costé la

good and will show me mercy. As for thee, if thou desire to follow me, so that we may meet again in heaven, cherish thy faith more than life. Shun sin as thou wouldst death; and if, by mischance, thou fallest into it, remember that Jesus is good, ask his forgiveness, and tell him that thou wishest to love him.' These last words have remained so deeply graven on the surviving sister's heart, that she cannot lose the remembrance of them. [74] The good Soul could not see me often enough, in order to hear about God, and comfort herself, in my company, with hopes of Paradise.

"On the 9th, toward noon, there comes a direful report of the murder of three of their hunters at the hands of the cat Nation, a day's journey from here. That means that war is kindled in that direction."

## CHAPITRE VII.

CONSEIL GENERAL POUR LA PAIX, AVEC LES QUATRE  
NATIONS IROQUOISES; & EN SUIITE LE RETOUR  
DU PERE SIMON LE MOINE DE SON VOYAGE.

**L**E dixiesme iour d'Aoust, les deputez estans arriuez des trois Nations voisines, apres les crys ordinaires des Capitaines, à ce que tout le monde s'affemblaſt dans la cabane d'Ondeffonk; i'ouuris [75] cette action (dit le Pere continuant son Journal) par vne priere publique, que ie fis à genoux, & à haute voix, le tout en langue Huronne. Je m'adreffois au grand maistre du ciel & de la terre, afin qu'il nous inspiraſt ce qui feroit pour sa gloire, & pour nostre bien: Je maudissois tous les Demons d'enfer, qui font des esprits de diuision; & ie priois les Anges tutelaires de tout le pais, de parler au cœur de ceux qui m'escoutoient, lors que ma parole leur frapperait l'oreille.

Je les estonnay grandement, quand ils entendirent que ie les nommois tous par Nations, par bandes, par familles, & chaque personne en particulier, qui estoit vn peu considerable, & le tout à la faueur de mon escrit; qui leur fut [76] vne chose autant rauissante, que nouvelle, ie leur dy que i'auois dix-neuf paroles à leur porter.

La premiere que c'estoit Onnontio, Monsieur de Lauſon, Gouverneur de la nouvelle France, qui parloit

## CHAPTER VII.

GENERAL COUNCIL FOR PEACE WITH THE FOUR IRO-  
QUOIS NATIONS; AND, AFTERWARD, THE RETURN OF  
FATHER SIMON LE MOINE FROM HIS JOURNEY.

“ON the tenth day of August, the envoys from the three neighboring Nations having arrived, after the customary summons of the Captains, to the effect that all should assemble in Ondessonk's cabin, I opened [75] the proceedings” (thus the Father continues his Journal) “with a public prayer, which I offered on my knees and in a loud voice, using the Huron tongue throughout. I appealed to the great master of heaven and earth, that he might inspire us to act for his glory and our own good; I cursed all the Demons of hell, since they are spirits of discord; and I prayed the guardian Angels of the entire country to speak to the hearts of my hearers, when my words should strike their ears.

“I astonished them greatly when they heard me name them all by Nations, bands, and families, and each person individually who was of some little consequence—all by the help of my written list, which was to them [76] a thing full of both charm and novelty. I told them that in my speech, I had nineteen words to lay before them.

“First, I said that Onnontio—Monsieur de Lau-  
son, Governor of New France—was speaking through my mouth, and in his person the Hurons and the

par ma bouche, & en fuitte les Hurons, & les Algonquins, autant que les François, puisque toutes les trois Nations auoient pour leur grand Capitaine Onnontio. Vn grand colier de Porcelene, cent petits tuyaux ou canons de verre rouge qui font les diamãs du pais, & vne peau d'orignac, passée: Ces trois prefens, ne faisoient qu'une parole.

Ma seconde parole fut pour couper les liens des huit captifs de Sonnontouan, pris par nos Alliez, & amenez à Montreal, comme il a esté dit cy deuant au chapitre quatriesme.

[77] La troisieme estoit pour rompre aussi les liens de ceux de la Nation du Loup, pris enuiron le mesme temps.

La quatrieme, pour remercier ceux d'Onnontagé de nous auoir ramené nostre captif.

Le cinquieme present estoit pour remercier ceux de Sonnontouan, de l'auoir retiré de dessus l'échafaut.

Le sixieme, pour les Iroquois Onioenchronons, d'y auoir aussi contribué.

Le septieme, pour les Onneiochronons, d'auoir rompu les liens qui le faisoient captif.

Le huitieme, neuueme, dixieme & vnzieme present pour donner à ces quatre Nations Iroquoises, une hache à chacune, pour la Nouvelle guerre où ils sont engagez [78] avec la Nation du Chat.

Le douzieme present estoit pour refaire la teste au Sonnontoechronnon, qui y a perdu de son monde.

Le treizieme, pour raffermir sa palissade, c'est à dire, afin qu'il se tienne en estat de deffense contre cet ennemy.

Le quatorzieme, pour luy matachier le visage; car icy c'est la coustume des guerriers, de iamais n'aller au

Algonquins, as well as the French, since all three Nations had Onnontio for their great Captain. A large Porcelain collar, a hundred little tubes or pipes of red glass, which constitute the diamonds of the country, and a moose-skin, somewhat worn,—these three presents accompanied one word only.

“ My second word was to cut the bonds of the eight captives from Sonnontouan, who had been taken by our Allies and brought to Montreal,” as has been related above in the fourth chapter.

[77] “ The third was to break also the bonds of those members of the Wolf Nation who had been captured at about the same time.

“ The fourth, to thank the people of Onnontagé for bringing back our captive to us.

“ The fifth present was to thank the people of Sonnontouan for rescuing him from his position on the scaffold.

“ The sixth was for the Onioenhranon Iroquois, because they too had helped in this.

“ The seventh, for the Onneiochronnons, in return for breaking the bonds that had held him captive.

“ The purpose of the eighth, ninth, tenth, and eleventh presents was to give to each of these four Iroquois Nations a hatchet, to be used in the New war in which they were engaged [78] with the Cat Nation.

“ The twelfth present was intended to renew the courage of the Sonnontoechronnons, who had lost some of their number in this war.

“ The thirteenth was to strengthen their palisade,—that is, enable them to maintain a strong defense against the enemy.

“ The fourteenth, to paint their faces; for it is the

combat, qu'ils n'ayent le vifage peint, qui de noir, qui de rouge qui de diuerfes autres couleurs, chacun ayant en cela, cōme des liurées particulieres aufquelles ils s'attachent iufques à la mort.

Le quinziefme, pour raffembler en vne toutes leurs penfées, ie faisois trois prefens pour ce feul article, vn colier de porcelaine, des petits [79] Canons de verre & vne peau d'orignac.

Le feiziefme. L'ouurois la porte d'Annonchiaffé à toutes les Nations, c'est à dire qu'ils feroient les bien-venus chez nous.

Le dixfeptiefme. Je les exhortois à fe faire inftruire des veritez de noſtre foy, & ie fy trois prefens pour cet article.

Le dixhuitiefme. Je leur demandois que doresenauant ils ne dreffaffent plus d'embuches aux Nations Algonquines, & Hurones, qui voudroient nous venir trouuer en nos habitations Françoises. Je fy trois prefens pour cet article.

Enfin par le dixneufiefme prefent, i'effuyay les larmes de toute la ieuneſſe guerriere, fur la mort de leur grand Capitaine Anneneraes, [80] depuis peu Captif par la Nation du chat.

A chacun de mes prefens, ils pouffoient du profond de la poitrine vne acclamation puiffante, pour tefmoignage de leur ioye. Je fus bien l'eſpace de deux heures à faire toute ma harangue, en ton de Capitaine, me promenant, à leur ordinaire, comme vn aôteur fur vn theatre.

Après cela ils s'attroupent par Nations, & par bandes, y appellant vn Anniehronnon, qui de bon rencontre s'y trouua. Ils conſultent par entr'eux, l'eſpace de plus de deux autres heures. Enfin ils me

custom of the warriors here never to go into battle without having their faces painted,—some with black, some with red, and some with various other colors,—each having in this matter his own style of livery, so to speak, which he retains through life.

“The fifteenth, to harmonize all their thoughts, for which purpose alone I made three presents,—a porcelain collar, some little [79] glass Tubes, and a moose-skin.

“With the sixteenth, I opened Annonchiassé’s door to all the Nations,—thus indicating that they would be welcome in our cabin.

“With the seventeenth, I exhorted them to become instructed in the truths of our faith, making three presents to accompany this word.

“With the eighteenth, I asked them to lay no more ambuscades in future for the Algonquin and Huron Nations when they should wish to visit us in our French settlements. I made three gifts with this request.

“Finally, with the nineteenth present, I wiped away the tears of all the young warriors, caused by the death of their great Captain Anneneraes, [80] who had been taken Captive by the cat Nation not long before.

“At each of my presents they uttered a loud shout of applause from the depths of their chests, in evidence of their delight. I was occupied fully two hours in delivering my entire harangue, which I pronounced in the tone of a Captain,—walking back and forth, as is their custom, like an actor on a stage.

“After that they gathered together by Nations and bands, calling to them an Anniehronnon who by good luck happened to be present. They consulted

rappellent parmy eux, & me donnent feance en vn lieu honorable.

Celuy des Capitaines qui est la langue du païs, & comme l'orateur, [81] repete fidelement le preffis de toutes mes paroles. Puis se mettans tous à chanter, en signe de reiouissance, il me dirent que ie priaïffe Dieu de mon costé, ce que ie fis tres-volontiers.

Après ces chançons, il me parle au nom de la nation, 1. Il remercie Onnontio des bonnes volonteés qu'il a pour eux, & produit pour cet effet deux grans colliers de Porcelaine.

2. Au nom des Iroquois Anniehronnons, il nous remercie d'auoir fait donner la vie, à cinq de leurs alliez, de la Nation du Loup, deux autres colliers pour cela.

3. Au nom des Iroquois Sonnontoechronnons, il nous remercie d'auoir retiré du feu cinq de leurs gents; deux autres colliers: fuiuent à chaque present des acclamations [82] de toute l'assemblée.

Vn autre Capitaine de la Nation des Onneiocrōnons se leue: Onnontio, dit-il, parlant de Monsieur de Laufon nostre Gouverneur absent, Onnontio, tu es le foustien de la terre, ton esprit est vn esprit de Paix, & tes paroles adoucissent les cœurs les plus rebeles. Après d'autres louanges, qu'il disoit d'vn ton animé d'amour, & de respect. Il faisoit paroistre quatre grands colliers, pour remercier Onnontio, de ce qu'il les auoit encouragez à combatre genereusement contre leurs nouueaux ennemis de la Nation du chat, & de ce qu'il les auoit exhortez à n'auoir plus iamais de guerre contre les François. Ta voix, dit-il, Onnontio est admirable, de produire en mesme temps

together for more than two hours longer, when they at length called me back and gave me a seat of honor among them.

“That one of the Captains who is the tongue of the Country and acts as its orator, [81] repeated faithfully the substance of all that I had said. Then they all began to sing to express their joy; and told me that I might, for my part, pray to God, which I did very willingly.

“After these songs, he addressed me in the name of his nation. 1. He thanked Onnontio for the good will he entertained toward them, in token whereof he produced two large Porcelain collars.

“2. In the name of the Anniehronnon Iroquois, he thanked us for causing the lives of five of their allies, of the Wolf Nation, to be spared,—there-with, two more collars.

“3. In the name of the Sonnontoehronnon Iroquois, he thanked us for rescuing from the flames five of their people, and this with two more collars. Each present was followed by applause [82] from the whole assembly.

“Another Captain, of the Nation of the Onneio-cronnons, arose. ‘Onnontio,’ said he, addressing Monsieur de Lauson, our absent Governor, ‘Onnontio, thou art the support of the earth; thy spirit is a spirit of Peace, and thy words soften the most rebellious hearts.’ After other praises, which he uttered in a tone animated with affection and respect, he displayed four large collars, with which to thank Onnontio for encouraging them to make a spirited fight against their new enemies of the cat Nation, and for exhorting them never to wage war again with the French. ‘Thy voice, Onnontio,’ said he, ‘is

dedans mon cœur deux effets [83] tout contraires, tu m'animes à la guerre, & adoucis mon cœur par des pensées de Paix, tu es & pacifique & grand guerrier, bienfaisant à ceux que tu aimes, & terrible à tes ennemis. Nous voulons tous que tu nous aimes, & nous aimerons les François à cause de toy.

Pour conclure ces remerciemens, le Capitaine Onnontaerrhonnon prend la parole. Escoute, On-deffonk, me dit-il, Cinq Nations entieres te parlent par ma bouche; i'ay dans mon cœur les sentimens de toutes les Nations Iroquoises; & ma langue est fidelle à mon cœur. Tu diras à Onnontio quatre choses, qui est le sommaire de tous nos Conseils.

1. Nous voulons reconnoître celui dont tu nous as parlé, qui est le maître de nos vies, qui nous est inconnu.

[84] 2. Le May de toutes nos affaires, est aujour-d'huy planté à Onnontagé, il vouloit dire que ce feroit dorenavant le lieu des assembleés, & des pour-parlers pour la Paix.

3. Nous vous coniurons de choisir sur les riuages de nostre grand lac, vne place qui vous doive estre auantageuse, pour y bastir vne habitation de François. Mettez vous dans le cœur du pais, puisque vous devez posseder nostre cœur. Là nous irons nous faire instruire: & de là vous pourrez vous respendre par tout. Ayez pour nous des foins de Peres, & nous aurons pour vous des soumissions d'enfans.

4. Nous sommes engagez dans de nouvelles guerres, Onnontio nous y anime. Nous n'aurons plus que des pensées de Paix pour luy.

Ils auoient referué leurs plus riches [85] presens

wonderful, for it produces in my heart, at the same time, two [83] wholly opposite emotions. Thou givest me courage to fight, and thou softenest my heart with thoughts of Peace. Thou art both peaceable and yet very warlike,—beneficent to those thou lovest, and terrible to thy enemies. We all wish thee to love us, and we shall love the French for thy sake.'

"To conclude these thanksgivings, the Onnontaerhonnon Captain took the word. 'Listen, Ondesonk,' he said to me; 'Five whole Nations address thee through my mouth; I have in my heart the sentiments of all the Iroquois Nations, and my tongue is faithful to my heart. Thou shalt tell Onnontio four things, which are the gist of all our deliberations in Council.

"1. It is our wish to acknowledge him of whom thou hast told us, who is the master of our lives, and who is unknown to us.

[84] "2. The May-tree for all matters of concern to us is to-day planted at Onnontagé.' He meant that that would be thenceforth the scene of the assemblies and parleys relating to the Peace.

"3. We conjure you to choose a site that will be advantageous to yourselves, on the shores of our great lake, in order to build thereon a French settlement. Place yourselves in the heart of the country, since you are to possess our hearts. Thither we will go to receive instruction, and thence you will be able to spread out in all directions. Show us Paternal care, and we will render you filial obedience.

"4. We are involved in new wars, wherein Onnontio gives us courage; but for him we shall have only thoughts of Peace.'

pour ces quatre dernieres paroles; mais ce que ie puis affeurer, c'est que leur visage parloit plus que leur langue, & que la ioye s'y faisoit voir, avec tant de douceur, que mon cœur en estoit comblé.

Ce qui me paroist de plus aimable en tout cecy, c'est que tous nos Chrestiens Hurons, & les femmes Captiues ont allumé ce feu, qui bruste le cœur des Iroquois. On leur a dit tant de biens de nous, & on leur a parlé si fouuent des grands biens de la Foy, qu'ils l'estiment fans la connoistre, & qu'ils nous aiment, dans l'esperance que nous ferons pour eux, ce que nous auons esté aux Hurons.

Pour reuenir à la fuitte du iournal du Pere,

L'onzième iour d'Aoust. Ce ne font, dit le [86] Pere, que des festins, & des réjouissances par tout. Mais la nuit, il furuint vn mal-heur: Le feu s'estant pris en vne cabane, on ne sçait pas comment, vn vent impetueux porte les flames sur les autres, & en moins de deux heures, on en voit plus de vint reduites en cendre, & le reste du bourg en danger d'estre conformat. Dieu nonobstant conferua les esprits dans la ioye du iour precedent, & leur cœur aussi calme pour moy, que si ce malheur ne fust point arriué.

Le 12. Nos captiues Chrestiennes, voulans se confesser auant mon depart, me donnerent de l'exercice; ou plustost le repos que ie souhaittois. Je baptizay vne petite fille de quatre ans, qui se mouroit. Je recouray de la main d'un [87] de ces barbares, le nouveau testament du feu Pere Iean de Brebeuf, qu'ils ont fait mourir cruellement, il y a cinq ans, & vn autre petit liuret de deuotion, qui auoit seruy au feu Pere Charles Garnier, qu'ils ont eux-mesme tué, il

“ They had reserved their richest [85] presents to accompany these last four words; but I am sure that their countenances spoke more eloquently than their tongues, and joy was depicted on their faces, with so much kindness that my heart was deeply moved.

“ The most touching part of all this to me is that all our Huron Christians, especially the Captive women, have kindled this fire which is burning in the hearts of the Iroquois. They have heard so much good about us, and have been told so often of the great blessings of the Faith, that, in spite of their ignorance of it, it commands their esteem; and they love us in the hope that we will become to them what we have been to the Hurons.”

To resume the continuation of the Father's journal:

He says: “ On the eleventh day of August, there was nothing [86] but feasting and rejoicing on every hand. At night, however, a disaster befell us: a cabin having caught fire,—we know not how,—a furious wind carried the flames to the others; and in less than two hours more than twenty of them were reduced to ashes, while the rest of the village was in danger of destruction. Nevertheless, God maintained the spirits of all in the joy of the preceding day, and kept their hearts as calm toward me as if this misfortune had not occurred.

“ The 12th. Our captive Christian women, wishing to confess before my departure, gave me some occupation, or, rather, the rest that I was desiring. I baptized a little girl of four years who was dying. I recovered from the hands of one [87] of these barbarians the new testament of the late Father Jean de Brebeuf, whom they cruelly put to death five years

y a quatre ans ; Ces deux Peres estoient en leur Mission, lorsque cette heureuse mort leur arriua, pour recompense des trauaux de plusieurs années, qu'ils auoient faintement employées en toutes ces contrées. Pour moy, qui suis tefmoin de la sainteté de leur vie, & de la gloire de leur mort, ie feray plus d'estat toute ma vie de ces deux petits liurets, leurs aimables reliques, que si i'auois rencontré quelque mine d'or, ou d'argent.

Le 13. au fuiet de l'embrasement arriué, pour fuiure la coustume [88] des amys en pareils rencontres, ayant conuoqué le conseil, ie leur fis deux presens pour les consoler. Et pour ce dessein, au nom d'Achiendassé (c'est le nom du superieur general de toutes les Missions de nostre Compagnie en ces contrées) Premièrement, ie leur plantay le premier pieu, pour commencer vne cabane, c'est comme si en france, on mettoit la premiere pierre d'une maison qu'on veut bastir. Mon second present fut, pour ietter la premiere escorce qui deuoit couvrir la cabane. Ce tefmoignage d'affection les contenta, & trois de leurs Capitaines, m'en remercierent publiquement, par des harangues qu'on ne croiroit pas pouuoir partir de l'esprit de ceux qu'on appelle fauuages.

[89] Le 14. vn ieune Capitaine, qu'ils auoient fait le chef d'une leuée de dix-huit cents hommes, qui deuoient au plustost partir pour aller en guerre contre la Nation du chat, me presse de le baptiser. Il y auoit quelques iours que ie luy donnois quelque instruction. Et comme ie voulois luy faire estimer cette grace, en la differant à quelque autre voyage: Hé quoy mon frere, me dit-il, si i'ay la Foy dés

ago; and another little book of devotion that had been used by the late Father Charles Garnier, whom these very people killed four years ago. These two Fathers were at their Missions when that blessed death overtook them, as a reward for the labors of many years, which they had spent in holy service in all these regions. As for myself, who had been a witness to the sanctity of their lives and the glory of their deaths, I shall all my life attach greater value to these two little books, their beloved relics, than if I had found some mine of gold or silver.

“The 13th. In regard to the conflagration that had occurred, in order to follow the custom [88] of friends on such occasions, I convoked the council, and gave the people two presents to console them. Accordingly, in the name of Achiendassé (that is the name of the superior general of all the Missions of our Society in these regions), I began by planting for them the first stake for a new cabin; this corresponds to our french custom of laying the foundation-stone of a new building. The purpose of my second present was to throw down the first piece of bark that was to cover the cabin. This mark of affection gratified them; and three of their Captains thanked me for it publicly in speeches, that one would not believe could emanate from the intellect of those whom we call savages.

[89] “The 14th. A young Captain, chief of a levy of eighteen hundred men who were to set out as soon as possible to prosecute the war against the cat Nation, begged me urgently for baptism. For several days I had been giving him instruction, and, as I wished to make him prize this mark of grace by deferring it until some future journey, he said to

aujourd'huy, ne puis-je pas estre Chrestien? as tu du pouuoir sur la mort, pour luy deffendre de m'attaquer auant tes ordres? Les fleches de nos ennemis feront-elles emouffées pour moy? Veux-tu qu'à chaque pas que ie feray dans le combat, ie craigne plus l'enfer que la mort? Si tu ne me baptise, ie feray sans courage, & ie n'oseray [90] aller aux coups. Baptise moy, car ie veux t'obeir, & ie te donne ma parole, que ie veux viure & mourir Chrestien.

Le 15. De grand matin, ie mene mon Catechumene à l'efcart, & voyant son cœur faintement disposé au baptême, ie luy donne le nom de mon cher Compagnon de voyage, Iean Baptiste. Il m'embrasse, & me respand son cœur avec amour, & me proteste que Iesus fera toute son esperance, & son tout.

Cependant on me cherche partout, pour me faire faire mon festin d'Adieu, tous les considerables, hommes & femmes, estans inuitez en nostre cabane, en mon nom, selon la coustume du pais, afin d'honorer mon depart.

Nous partons en bonne compagnie, [91] apres les crys publics des Capitaines, c'est à qui se chargera de nostre petit meuble.

A vne demie lieuë de là, nous trouuons vne troupe d'anciens, tous gents de conseil, qui m'attendoient pour me dire Adieu dans l'esperance de mon retour qu'ils tesmoignent souhaiter avec empressement.

Le 16. Nous arriuons à l'entrée d'un petit lac, dans un grand bassin à demy seché, nous goustons de l'eau d'une source qu'ils n'osent boire, disants qu'il y a dedans un demon qui la rend puante; en ayant gousté, ie trouuay que c'estoit vne fontaine d'eau

me: 'How now, my brother? If from this day forth I possess the Faith, cannot I be a Christian? Hast thou power over death to forbid its attacking me without orders from thee? Will our enemies' arrows become blunted for my sake? Dost thou wish me, at each step that I take in battle, to fear hell more than death? Unless thou baptize me, I shall be without courage, and shall not dare [90] to face the conflict. Baptize me, for I am determined to obey thee; and I give thee my word that I will live and die a Christian.'

"The 15th. Early in the morning, I lead my Catechumen aside, and, seeing his heart piously inclined toward baptism, give him the name of my dear traveling Companion, Jean Baptiste. He embraces me, pours out his heart to me in love, and solemnly declares that Jesus shall be his only hope and his all.

"Meanwhile, the others seek for me everywhere, that I may give the Farewell feast; all the people of importance, both men and women, are invited into our cabin, in my name, according to the custom of the country, to honor my departure.

"We take our leave well attended, [91] after the public proclamations of the Captains as to who shall carry our little baggage.

"Half a league from there, we meet a number of elders, all members of the council, who are waiting for me in order to bid me Farewell, in the hope that I shall return; and they evince an ardent desire to see this hope fulfilled.

"The 16th. We arrive at the entrance to a little lake in a great basin that is half dried up, and taste the water from a spring of which these people dare

falée: & en effet nous en fîmes du sel, auffi naturel que celui de la mer; dont nous portōs vne mōstre à Quebec. Ce lac est tres poissonneux en truites [92] faulmōnées, & autres poiffons.

Le 17. Nous entrons dans leur riuere, & à vn quart de lieuë, nous rencontrons à gauche, celle de Sonnontouan, qui groffit celle-cy, elle meine disent-ils, à Onioen, & à Sonnontouan en deux couchées. A trois lieuës de là de tres-beau chemin, nous quittons à la main droite la Riuere d'Oneiout, laquelle nous paroist bien profonde. Enfin vne bonne lieuë plus bas, nous rencontrons vne bature qui donne le nom à vn vilage de pefcheurs. I'y trouue de nos Chrestiens, & Chrestiennes Huronnes, que ie n'auois pas encore veu. Je les confesse avec bien de la fatisfaction de part & d'autre.

Le 18, tandis que mes matelots mettent leurs canots en estat, vne de ces bonnes Chrestiennes, me [93] fit baptizer son enfant de deux ans; afin, disoit-elle, qu'il aille au ciel, avec sa petite sœur autresfois baptifée, que ces gents cy m'ont massacré. I'ë baptizay vn autre petit innocent qui haletoit à la mort.

Le 19. Nous aduançons chemin, sur la mesme Riuere, qui est d'une belle largeur, & profonde partout; a la referue de quelques batures, où il faut se mettre en l'[e]au, & traîner le canot, crainte que les roches ne le brisent.

Le 20. Nous arriuons au grand lac, Ontario, appellé le lac des Iroquois,

Le 21. Ce lac est en furie, à cause de la rages des vents, apres vn orage de pluie.

Le 22. Costoyans doucement les riuies de ce grand lac, mes matelots tuent d'un coup de fusil vn grand

not drink, as they say there is an evil spirit in it that renders it foul. Upon tasting of it, I find it to be a spring of salt water; and indeed we made some salt from it, as natural as that which comes from the sea, and are carrying a sample of it to Quebec. This lake is very rich in salmon-trout [92] and other fish.

“The 17th. We enter their river and, a quarter of a league from there, on the left, we come to that of Sonnontouan which swells the current of the former and leads, they say, to Onioen and to Sonnontouan in two days' journey. Proceeding three leagues from that point, by a very easy route, we leave on the right hand the River Oneiout, which appears very deep to us. Finally, a good league farther down, we come to a shoal which gives its name to a fishing village. There I find some of our Huron Christians of both sexes, whom I have not yet seen; I hear their confessions, with much satisfaction on both sides.

“The 18th. While my boatmen were repairing their canoes, one of those good Christian women [93] had me baptize her child, two years of age, in order that, as she said, he might go to heaven to join his little sister, who had been baptized on a previous occasion, and had been slain by these people. I baptized another little innocent who was gasping in death.

“The 19th. We push forward down the same River, which is of a fine width and deep throughout, with the exception of some shoals where we must step into the water and drag the canoe after us, lest the rocks break it.

“The 20th. We arrive at the great lake Ontario, called the lake of the Iroquois.

[94] Cerf. Nous nous contentons de leur voir faire leurs grillades mon compagnon & moy, estant Samedy, iour d'abstinence pour nous.

Le 23. Nous arriuons au lieu qu'on nous destine pour nostre maison, & pour vne habitation Françoisse. Ce sont des prairies rauissantes, bonne pèche, vn abord de toutes Nations. Là i'y trouuay de nouveaux Chrestiens, qui se confesserent, & qui me donnerent de la deuotion dans leurs sentimens de Pieté.

Le 24. & le 25. le vent nous ayant arresté, le 26. nos matelots, s'estant embarquez deuant que la tempeste fust appaisée, vn de nos canots s'entrouurit, & nous pensames être abymez; mais enfin nous nous iettames dans vne isle, & là nous nous sechafmes tout à loisir.

[95] Le 27. fur le soir, vn petit calme nous donne temps pour regagner la terre ferme.

Le 28 & le 29. La chasse arreste mes matelots, qui sont en la meilleure humeur du monde: car la chair est le Paradis d'un homme de chair.

Le 30. & le dernier du mois d'Aoust, la pluye & le vent incommodent beaucoup de pauures voyageurs, qui ayans trauaillé le iour, sont mal menez toute la nuit.

Le premier iour de Septembre, iamais ie ne vy tant de bestes-fauues mais nous n'auions pas enuie de chasser, mon cōpagnō en tuë trois quasi malgré luy, quel dommage, car nous laiffafmes là toute la venaison, à la referue des peaux, & de quelques morceaux plus delicats.

Le deuxiesme du mois, faifans [96] chemin fur de grandes prairies, nous voyons en diuers endroits de grands troupeaux de bœufs & de vaches sauuages,

“The 21st. This lake is in violent commotion, owing to the furious winds that followed a rain-storm.

“The 22nd. Coasting quietly along the shores of this great lake, my boatmen shoot at and kill a large [94] Stag. My companion and I content ourselves with looking at them while they broil their steaks, it being Saturday, a day of abstinence for us.

“The 23rd. We arrive at the spot which is to become our dwelling-place and the site of a French settlement. There are beautiful prairies here and good fishing; it is a resort for all Nations.<sup>6</sup> I find some new Christians who confess and inspire me with devotion by their sentiments of Piety.

“On the 24th and 25th we were detained by the wind. On the 26th, our boatmen having embarked before the storm had subsided, one of our canoes sprang a leak, and we narrowly escaped drowning; but at last we took refuge on an island, where we dried ourselves at our leisure.

[95] “The 27th. Toward evening, a slight calm gives us time to regain the mainland.

“The 28th and 29th. Hunting detains my boatmen, who are in the best humor in the world; for flesh is the Paradise of a man of flesh.

“On the 30th and on the last day of the month of August, the rain and wind greatly annoy poor travelers who, after toiling during the day, are badly used all night.

“September the first. I never saw so many deer; but we had no desire to hunt them, though my companion killed three almost in spite of himself. What a pity! for we left all the venison there, except some of the more delicate portions, and the skins.

leurs cornes font en quelque façon approchantes des rameures d'un cerf.

Le 3. & le 4. Nostre chasse ne nous quitte point, il semble que le gibier & la venaison nous fuit partout. Des bœdes de vingt vaches se iettent à l'eau, quasi pour nous venir au rencontre, on en tuë à coups de hache en se ioiant.

Le 5. Nous faisons en un iour le chemin, qui nous auoit arrestez deux grandes iournées montant par des rapides & par des brifans.

Le 6. Nostre fault S. Louis fait peur à mes gents. Ils me mettent à terre quatre lieuës au dessus de l'habitation de Montreal, & Dieu me donne assez de forces pour arriuer [97] auant midy, & celebrer la Sainte Messe, dont i'auois esté priué durant tout mon voyage.

Le 7. Je passe outre, & descend pour les trois Riuieres, où mes matelots desirent aller.

Nous n'arriuafmes à Quebec, que l'onzième iour du mois de Septembre de cette année 1654.

“ On the second of the month, while [96] proceeding across vast prairies, we see in different places large herds of wild cattle; their horns resemble in many respects the antlers of a stag.

“ The 3rd and 4th. Our success in the chase does not abate, game and venison appearing to follow us everywhere. Herds of twenty cows leap into the water, almost as if to come and meet us, and our men, for sheer sport, kill some of them with their hatchets.

“ The 5th. We cover in one day the same distance that we scarcely accomplished in two long days' journey on our way up, through rapids and breakers.

“ The 6th. Our sault St. Louis frightens my men. They put me ashore four leagues above the settlement of Montreal, and God gives me strength enough to reach that place [97] before noon and to celebrate Holy Mass, of which I have been deprived during my entire journey.

“ The 7th. I pass on, and go down toward three Rivers, whither my boatmen wish to go.

“ We arrived at Quebec only on the eleventh day of the month of September of this year, 1654.”

## CHAPITRE VIII.

DESSEIN PRIS D'ALLER AU PRINTEMPS DE L'ANNÉE PRO-  
CHAINE COMMENCER VNE HABITATION DANS LE  
GRAND LAC DES IROQUOIS, & D'Y FAIRE  
VNE MISSION POUR TOUS CES PEUPLES.

**L** n'appartient qu'à Dieu de tirer la lumiere du milieu des tenebres, & de faire naistre de l'aigreur de la guerre & de la trahison, la douceur de la Paix & de [98] l'amour: en vn mot de faire toutes chofes, du neant; de produire au milieu du defefpoir vne douce eſperance.

Nous auons fouhaité de tout temps le Salut de nos ennemis, lors meſme que leur cruauté s'oppoſoit au falut de toutes ces contrées. C'eſt leur fureur qui a defolé les pais des Nations Algonquines, & Hurones, en meſme temps qu'ils auoient commencé de faire vn Peuple tout Chreſtien: Ils ont brûlé cruellement & les pasteurs, & le troupeau: Mais enfin le fang des martyrs s'eſt fait entendre dans le ciel: & nous nous voyons appellez pour annoncer la Foy, par ces cruels Barbares, qui ſembloient n'eſtre au monde que pour s'y oppoſer. En vn mot, les Iroquois nous preſſent de les aller inſtruire; [99] & ils demandent auec inſtance, qu'on aille baſtir ſur leur Lac vne habitation de François, qui leur ſerue d'azile, & qui ſoit vn lien de paix entre eux & nous.

Après auoir veu leurs pourſuittes, leurs Ambaffades & leurs prefens pour cet effet: & les plus ſages des

## CHAPTER VIII.

PLAN ADOPTED TO BEGIN A SETTLEMENT IN THE SPRING  
OF NEXT YEAR ON THE GREAT LAKE OF THE  
IROQUOIS, AND TO ESTABLISH A MISSION  
THERE FOR ALL THOSE PEOPLES.

**I**T belongs only to God to make light shine out of the midst of darkness, and to cause the bitterness of war and treason to give birth to the sweetness of Peace and [98] love,—in a word, to make all things out of nothing, and to create a sweet hope in the midst of despair.

We have always wished for the Conversion of our enemies, even when their cruelty was directly opposed to the salvation of all these countries. Their fury laid waste the lands of the Algonquin and Huron Nations at the very time when they were beginning to form a thoroughly Christian People; they cruelly burned both pastors and flock. But at length the blood of the martyrs has made itself heard in heaven; and we see ourselves called to proclaim the Faith by those cruel Barbarians whose sole purpose in the world seemed to be to oppose it. In short, the Iroquois are pressing us to go and instruct them; [99] and they urgently request us to build on their Lake a French settlement that shall serve them as an asylum, and be a bond of peace between them and us.

After witnessing their proceedings, the Embassies and the presents to promote this end,—the wisest

François ayans iugé d'ailleurs, que c'estoit l'vnique moien de former vne Paix veritable avec ces Nations Infideles: Monsieur nostre Gouverneur s'est heureusement veu obligé, de leur accorder leurs desirs, & les nostres.

Cette parole leur en ayant esté donnée pour le Printemps prochain, leur cœur n'a pû se comprendre de ioye, leur visage nous a parlé plus que leur langue, & Dieu nous a fait esperer qu'il tireroit [100] sa gloire, & nostre bien, du costé de nos ennemys, *salutem ex inimicis nostris*.

N'y eust-il que les Enfans à baptiser, qui meurent tous les iours sans baptême, c'est vn gain affeuré pour le ciel, qui vaut plus que dix mille vies, n'y eust-il que le secours qu'attend de nous vne Eglise Captiue, y ayant plus de mille Chrestiens, hommes & femmes Huronnes, qui n'y ont pas perdu leur foy, apres auoir perdu leur pais, & leur liberté, leurs parens, & leur vie; nous ferions obliger, estans leur Anges tutelaires, de passer à trauers les flammes, pour leur tendre les mains, & pour les conduire au ciel. Mais puisque Dieu nous donne occasion d'esperer quelque chose de plus auantageux pour sa gloire, que tout cela; [101] & que mesme les Infideles nous coniuient de les vouloir rendre Chrestiens; il n'est pas en nostre pouuoir de leur refuser cette grace, à moins que d'estre infideles nous-mesmes à la grace de Dieu.

Monsieur nostre Gouverneur voyant cette porte ouuerte au cours de l'Euangile, & ce moien si important, & l'vnique qui nous paroisse pour conseruer la Paix; a desia donné Commission à vne personne de merite, pour commander cette nouvelle habitation.

of the French, moreover, being of opinion that this was the only means of concluding a genuine Peace with those Infidel Nations,—Monsieur our Governor fortunately felt himself bound to grant them what both they and we desired.

When this promise had been made to them for the coming Spring, their hearts could not contain themselves for joy; their faces spoke to us more eloquently than their tongues; and God made us hope that he would derive [100] glory for himself and advantage for us from our enemies,—*salutem ex inimicis nostris*.

Were it only for baptizing the Children, who are dying every day without baptism, that were an assured gain for heaven, worth more than a thousand lives. Were it only for the succor that is expected of us on the part of a Captive Church, embracing more than a thousand Christians,—Huron men and women who, in their captivity, have not lost their faith, after losing country, liberty, kinsfolk, and livelihood,—we would be bound, as their guardian Angels, to go through fire and flame, that we might extend to them a helping hand and lead them to heaven. But since God gives us reason to hope for something even more conducive to his glory than all that, [101] and since the Infidels themselves implore us to consent to make them Christians, we cannot refuse them this grace without becoming ourselves unfaithful to the grace of God.

Monsieur our Governor—seeing this door opened for the expansion of the Gospel, and recognizing the importance of this the only means apparent to us for preserving the Peace—has already Commissioned a person of merit to take command of this new settlement. Our French on all sides vie with one another

Nos François, à l'enuy l'un de l'autre, se presentent de tous costez, pour se ioinde de la partie, & le zele dans lequel on s'y porte, nous fait assez connoître, que Dieu y opere plus que nous.

Les Iroquois viendront eux-mêmes [102] nous querir dans leurs grands canots, apres que les neges, & les glaces seront fonduës. Ils nous doiuent amener de leurs filles en ostage, que les Meres Vrfulines recueilliront avec amour, en leur maison de charité, pour en faire autant de Chrestiennes. Le Pere Simon le Moine est pour retourner dez cet automne, afin d'yurner avec eux, & aduancer toûjours d'autant les affaires de Dieu, & la conuersion de ces peuples.

Le lieu qu'il nous ont destiné pour cette habitation nouuelle, est sur le grand lac des Iroquois, qui se respendent du costé du midy. Le costé du Septentrion, tirant vers l'occident, est l'ancien païs des Hurons, & le plus court chemin, pour entretenir le commerce & de la foy, & du negoce [103] avec quantité de Nations tres peuplées, qui nous sont allies de tout temps, & qui ont quantité d'alliances, avec d'autres Nations plus esloignées; dont quelques-vnes ont desia des commencemens de la Foy, & toutes sont pour la recevoir quelque iour, puis qu'il faut que Iesus-Christ soit enfin adoré par toutes les nations du monde.

Le peu d'ouuriers que nous sommes, pour un païs si estendu, fait que nous leuons les mains au ciel, pour demander secours: Quiconque aime sa vie, de l'amour qu'il la faut aimer, & la veut perdre faintement, trouuera dans ces Missions abandonnées les desirs de son cœur.

in volunteering to join the expedition, and the zeal manifested by them makes us sufficiently recognize that God is acting in this matter more than we.

The Iroquois themselves will come [102] to convey us in their large canoes, after the snow and ice are melted; and they are to bring us some of their girls as hostages, whom the Ursuline Mothers will kindly receive in their house of charity, in order to make so many Christians of them. Father Simon le Moine is to return this autumn to winter with them, and to advance by so much the affairs of God and the conversion of these peoples.

The site which they have assigned to us for this new settlement is on the great lake of the Iroquois, who stretch away in a southerly direction. The region toward the Northwest is the former country of the Hurons, and offers the shortest route, both for spreading the faith and for carrying on trade [103] with many very populous Nations, who have always been allied to us, and have themselves many alliances with other more distant Nations. Some of these already have the first elements of the Faith, and all are destined to receive it some day, since Jesus Christ must at last be worshiped by all the nations of the world.

We are, however, but few laborers, for so extensive a country; and we lift up our hands to heaven in request for aid. Whoever loves his life as he ought to love it, and wishes to lose it in a holy cause, will find his heart's desires fulfilled in these abandoned Missions.

## [104] CHAPITRE IX.

ESTAT DE LA COLONIE HURONNE DANS L'ISLE  
D'ORLEANS.

QUAND nous quittâmes les Hurons, l'année 1650. le païs estant defolé par la cruauté des Iroquois: nostre veuë fut qu'amenant avec nous les familles Chrestiennes, qui pourroient nous accompagner, nous sauuerions du moins quelques restes d'un peuple que Dieu auoit appelé à la Foy, qui seruiroit un iour de semëce, pour repeupler le Christianisme en toutes ces contrées, Ceux qui se diffiperent ailleurs, ont trouué la mort qu'ils fuyoient, la plus grande part n'ayans pû s'escarter si loin de la fureur des Iroquois, [105] qu'ils n'ayent esté comme autant de victimes, les uns brulés cruellement, les autres tuez sur la place, ou emmenez captifs, & mesme il est arriué que plusieurs se sont massacrez les uns les autres, apres s'estre sauuez de l'ennemy; n'y ayant plus entre-eux aucune forme de Republique, ny mesme aucune societé de vie; chacun se pouruoyant comme il pouuoit, & les plus forts opprimans les plus foibles, pour voler le peu qu'ils auoient.

Ceux qui nous ont fuiuy, ont trouué avec nous le salut de l'ame & du corps. Pour les fixer en un lieu arresté (les Hurons n'estans pas une Nation errante) on leur assigna un departement separé des François, dans l'Isle d'Orleans, à la veuë de Quebec, enuiron

## [104] CHAPTER IX.

CONDITION OF THE HURON COLONY ON THE ISLAND OF  
ORLEANS.

WHEN we left the Hurons, in the year 1650, after the country had been laid waste by the cruelty of the Iroquois, our design was to take away with us the Christian families that could accompany us, and thus to save at least some remnants of a people whom God had called to the Faith, and who should one day serve as seed for restoring Christianity in all these regions. Those who dispersed in other directions found the death from which they were fleeing, the greater part failing to escape from the fury of the Iroquois so far [105] as not to fall victims to them, each and all,—some being cruelly burnt and others killed on the spot or carried away captive; and it even happened that a number of them, after escaping from the enemy, met death at one another's hands, since there was no longer any form of Government among them or even any association in living,—each looking out for himself as best he could, and the stronger oppressing the weaker for the sake of stealing the little that they possessed.

Those who followed us have found with us salvation of soul and of body. In order to give them a fixed abode (the Hurons not being a nomadic Nation) they were assigned a section of the Island of Orleans, separated from the French, and in sight of Quebec,

deux [106] lieuës au deffous. Il fallut les nourrir, hommes, & enfans, les deux premieres années, il fallut leur bastir vne Eglise, & vn reduit pour les tenir en asseurance, contre les incursions des Iroquois, dont la crainte les fuiuoit par tout: il a fallu leur fournir des chaudieres, & des haches, & même dequoi se couvrir à la plus grande part des familles. Nous auons esté obligez de continuer cette depense, pour quantité de pauvres, de malades, & de personnes inualides: en vn mot, nous leur feruons de Peres, de Meres & de tout.

Les frais vont à l'excez pour le nombre de cinq à six cens personnes, mais la Charité des saintes ames qui ont voulu contribuer à ce grand entretien, est encore plus excessiue. Leur modestie retient [107] ma plume, & ne me permet pas de les nommer; ils se contentent que leur nom soit escrit dans le liure de vie, & sans doute qu'il fera immortel.

La deuotion, & la foy regnent dans ce petit reduit, outre les prieres qu'un chacun fait en particulier, soir & matin dans sa cabane, ils assistent aux Prieres publiques qui se font en l'Eglise, à peine distingue-t'on les iours ouurables, des Dimanches & des Festes, sinon par la frequence des Communions, que l'on fait en ceux-cy, & par le Chapelet, que l'on vient reciter sur iour, qu'ils disent hautement à deux chœurs, en la place des Vespres.

L'ordre de venir aux Prieres, est distingué par trois diuers sons de Cloche. Le premier appelle ceux [108] de la Congregation, l'élite des Chrestiens. Le second coup est pour les autres. Le troisieme, pour les enfans, au deffous de quatorze à quinze ans; qui se diuisent en deux bandes, les garçons d'un

about two [106] leagues below it. We had to feed them, both adults and children, for the first two years, and build them a Church, and a fort to protect them against the invasions of the Iroquois, the fear of whom followed them everywhere. It was necessary to furnish them with kettles and hatchets, and even to provide clothing for the greater number of the families; and we have been obliged to continue this expenditure for a great many poor, sick, and disabled persons. In short, we are their Fathers, their Mothers, and their all.

The expenses incurred to support five or six hundred persons are excessive;<sup>7</sup> but the Charity of the pious souls who have been willing to contribute toward this great outlay is still greater. Their modesty restrains [107] my pen, and does not permit me to name them. They are content that their names be written in the book of life, and without doubt they will be immortal.

Devotion and faith reign in that little redout. Besides the prayers that each one offers in private, morning and evening in his cabin, they attend the public Prayers held in the Church. Scarcely can workdays be distinguished from Sundays and Feast-days; the only difference observable is that, on the latter days, there is increased attendance upon Communion, and that the people come to recite the Rosary toward the break of day, telling their beads aloud in two choruses, in place of Vespers.

The order for coming to Prayers is signaled by three different strokes of the Bell. The first calls the members [108] of the Congregation, the élite of the Christians; the second is for the others; and the third, for the children under fourteen or fifteen years

cofté, & les filles d'un autre. Leur modestie, & leur deuotion feroit rougir beaucoup de François.

Sortant de la Chapelle, les enfans entrent en nostre cour, diuifez derechef en deux bandes, on leur fait un petit Catechisme. Ceux qui respondent bien, gagnent quelque chose pour leur defieuner. Si quelque enfant auoit commis quelque immodestie durant les Prieres, tant luy, que ses compagnons, font priez ce iour là, des faueurs ordinaires. Le mefme arriue aux filles, quand quelqu'une d'elles manque à son [109] deuoir dans la Chapelle. Cela les retient puiffamment, leurs compagnons ou leurs compagnes leur en faifans reproche, qui leur tient lieu d'une tres-grande punition.

La beauté de leur voix eft rare par excellence, particulièrement des filles. On leur a composé des Cantiques Hurons, fur l'air des Hymnes de l'Eglife, elles les chantent à raur. C'est une fainte confolation, qui n'a rien de la barbare, que d'entendre les champs & les bois refonner fi melodieufement des loüanges de Dieu, au milieu d'un pays, qu'il n'y a pas long-temps qu'on appelloit barbare.

Autresfois c'estoit une superstition, qui nous a bien donné de la peine à combattre, de chanter [110] aupres des malades, inuoquant les demons de la maladie, pour appaifer leur mal. Maintenant cette coustume s'est tournée en vraye deuotion. On fait venir les filles muficiennes, dans la cabane des malades, pour chanter les loüanges de Dieu.

Une d'entre elles eftant aux abois de la mort, pouffoit si doucement ces hymnes, d'un vifage si plein de ioye, que celuy de nos Peres qui luy vit rendre l'ame, quasi en mefme tēps qu'elle acheuoit les facrez

of age,—who are divided into two bands, the boys on one side and the girls on the other. Their modesty and devotion would put many a Frenchman to shame.

Upon leaving the Chapel, the children, divided again into two bands, enter our courtyard and are put through a short Catechism, those who answer well winning something for their breakfast. If any child has been guilty of improper conduct during the Prayers, both he and his companions are denied the ordinary favors for that day. The same rule is observed with the girls when any one of them fails to show [109] due respect in the Chapel. This acts as a powerful restraint on them, their companions reproaching them with their conduct—a rebuke which, to them, is equal to a severe punishment.

Their voices are exceptionally beautiful, especially those of the girls,—for whom there have been composed, and adapted to the airs of the Church Hymns, some Huron Melodies, which they sing in a charming manner. It is a holy consolation, savoring no whit of barbarism, to hear the fields and woods resound so melodiously with God's praises, in the midst of a country that no long time ago was called barbarous.

In former times there was a form of superstition which gave us much trouble to combat,—singing [110] in the presence of the sick in order to assuage their sufferings, with invocations to the demons of the illness. Now, that custom has been turned into true devotion, the girl singers being called to the cabins of the sick, in order to sing the praises of God.

One of this band, when at death's door, chanted these hymns so sweetly and with a countenance so full of joy, that our Father—who saw her yield up her soul almost immediately upon uttering the sacred

nōs de Iefus, & de Marie, ne doute point qu'ils ne fuffent en fon cœur, & qu'ils ne le rempliffent maintenant des douceurs de l'Eternité. C'eftoit vne maladie, & longue & douloureuse, qu'elle fouffroit d'un courage digne d'un vray Chrestien, fans se plaindre, fans [111] demander la guerifon; mais difant cent & cent fois le iour: Iefus voit bien ce qui m'est bon, Iefus m'aime, & il fçait bien que ie le veux aimer. Il voit que ie fouffre beaucoup, ie veux fouffrir, puis qu'il le veut. Iefus feul est le grand maiftre de nos vies, il doit luy feul estre obeï.

Leurs songes eftoient autresfois le Dieu de leur cœur, maintenant Dieu est dans leurs songes: car la plus part n'en ont point d'autres, finon de Dieu & du Paradis, & de l'Enfer, & des Anges, qui les inuitent en songe, à venir à eux dans le ciel.

Vn ieune homme malade à l'extremité, vit approcher aupres de foy (il ne fçait fi c'est en songe, ou non:) un enfant d'une rare beauté, qui le regardant d'un [112] œil d'amour, & luy infpirant dans le cœur des fentimens de deuotiō, plus doux qu'il n'auoit iamais reffenty, forma fur luy le figne de la Croix, & luy rendit à l'heure mefme vne fanté parfaite. Il iugea lors, & il le croit encore, que ce foit fon Ange gardien. Nous n'en fcauons pas dauantage: mais nous fçauons bien que les Anges ne trouuent point de difference, entre les Ames des Sauuages, & les nōftres.

La mort d'une pechereffe conuertie dans la maladie me paroift encore plus aimable que ne fut cette guerifon. Cette femme eftant tombée malade, fut incontinent aduertie par vne fienne fœur, excellente Chrestienne, de se preparer à la mort, par vne bonne

names of Jesus and Mary—doubts not that these names were in her heart, and that they now fill it with the delights of Eternity. Hers was a long and painful illness, which she bore with a courage worthy of a true Christian, without uttering a complaint, without [111] asking to be cured, but saying a hundred times a day: “Jesus sees plainly what is good for me. Jesus loves me, and he knows well that I wish to love him. He sees that I suffer greatly; and I wish to suffer, since it is his will. Jesus alone is the great master of our lives, and he alone is to be obeyed.”

Formerly their dreams were the God of their hearts, but now God is in their dreams; for the greater number dream only of God, Paradise, or Hell, and of the Angels, who in their sleep invite them to come to them in heaven.

A young man, mortally ill, saw approaching him (he is not certain whether or not it were in a dream) a child of rare beauty, who looked at him with [112] eyes of love; who, inspiring his heart with sentiments of devotion sweeter than he had ever felt before, made the sign of the Cross over him, and at the same instant restored him to perfect health. He thought then, and still thinks, that it was his guardian Angel. We know nothing more about it; but we do know that the Angels make no distinction between the Souls of the Savages and our own.

The death of a sinful woman, who was converted during her illness, seems to me still more pleasing than the above cure. This woman, upon falling ill, was straightway warned by a sister of hers, an excellent Christian, to prepare for death by a good confession, and to say, at the height [113] of her

confeſſion, & dire au plus fort [113] de ſon mal, Ieſus ayez pitié de moy ie ſouffre, puisque vous le voulez : mon peché l'a bien mérité. La malade obeït, Dieu luy ayant touché le cœur, en ce meſme moment elle enuoye querir vn de nos Peres, luy deſcouure tous ſes pechez avec douleur, & repete ſans laſſitude cent & cent fois, avec plaifir, la petite priere que l'on luy auoit enſeignée. Chaque fois qu'elle voit le Pere, mes pechez, luy dit-elle, ſont touſiours deuant moy, ie ne puis aſſez les pleurer Dieu me les a t'il pardonnés? enfin la huitaine acheuée; Mon cœur, dit-elle au Pere, eſt maintenant en Paix, i'eſpere en la bonté de Ieſus, qu'il me fera miſericorde; il m'a pardonné mes pechez & ie verray bien-toſt, ma petite Vrfule dans le ciel. Dez le [114] iour meſme, elle rendit ſon ame à Dieu, avec des ioyes qui ne ſont pas conceuables, ſinon à vn cœur vraiment remply des eſperances du Paradis.

Cette petite Vrfule eſtoit vne ſienne fille d'environ neuf ans, qui eſtoit morte fort peu auparauant, prononçant iuſqu'au dernier ſouſpir, Ieſus ayez pitié de moy.

sufferings: "Jesus, have pity on me; I am suffering because it is your will; my sin has well deserved it." The sick woman obeyed; and, God having touched her heart, she immediately sent for one of our Fathers, confessed all her sins to him with sorrow, and never wearied of repeating with the greatest delight, again and again the little prayer that had been taught her. Whenever she saw the Father, she said to him: "My sins are always before me, and I cannot sufficiently deplore them. Has God forgiven me?" At length, after a week had passed, she said to the Father: "My heart is now at Peace, and I hope that Jesus, in his goodness, will show me mercy. He has forgiven me my sins, and I shall soon see my little Ursule in heaven." And indeed, at the [114] dawn of day, she gave up her soul to God, with a joy conceivable only by those whose hearts are truly filled with the hope of Paradise.

The little Ursule mentioned above was a daughter of hers, about nine years old; she had died a very short time before, uttering, even with her dying breath, the words, "Jesus, have pity on me."

## CHAPITRE X.

DE LA PREMIERE CONGREGATION DE NOSTRE DAME  
PARMY LES SAUAGES.

C'E qui a le plus aidé à metre l'esprit de ferueur dans cette Colonie Huronne, c'est la Deuotion qu'ils ont pris cette derniere année, pour honorer la Vierge. [115] Nos Peres, qui en ont le foin, pour les y animer dauantage, ont fait vne Congregation, où ils n'admettent que ceux, & celles, qui font d'une vie exemplaire, & qui par leur vertu se rendent dignes de cette grace.

Du commencement cette Congregation n'estoit que de dix, & douze perfonnes; qui rallumerent leur ferueur, se voyans choifys par preference aux autres, & obligez de remplir la dignité de ce beau nom, SERVITEUR DE LA VIERGE.

La plus part s'en voyans exclus, tafchent de s'en rendre dignes: ils demandent humblement à nos Peres, ce qu'on trouue à redire en eux, qu'ils font prefts de s'en corriger, qu'ils veulent estre enfans de Marie, ou mourir en la peine. [116] On leur dit à chacun leurs defauts, à l'un, qu'il est negligent aux prieres publiques; à l'autre qu'il n'a pas assez de foin de mettre en sa famille, l'esprit de Dieu; à vne femme, qu'elle est trop prompte à la colere: a vn autre, qu'elle est medifante, & que par ses rapports elle met fouuent la diuifion dans les familles. Le bon est, que la pluspart, en peu de temps, changent

## CHAPTER X.

OF THE FIRST CONGREGATION OF OUR LADY AMONG  
THE SAVAGES.

WHAT has most promoted the spirit of fervor in this Huron Colony, is the Devotion conceived during the past year, to honor the Virgin. [115] Those of our Fathers who have charge of the colony have, in order to inspire its members with greater zeal, formed a Congregation, to which they admit only those men and women who lead exemplary lives, and who, by their virtue, render themselves worthy of this grace.

At first, the Congregation consisted of only ten or twelve persons, whose fervor was redoubled at seeing themselves chosen in preference to the others, and obliged to support the dignity of the exalted title, SERVANT OF THE VIRGIN.

The majority, seeing themselves excluded from membership, try to make themselves worthy of it,—humbly asking our Fathers what they find to censure in their conduct; and declaring their readiness to correct it, and their wish to become children of Mary, or perish in the attempt. [116] They are told their faults, each his own,—one, that he is negligent in attending public prayers; another, that he does not take sufficient pains to establish the spirit of God in his family. One woman is told that she has too quick a temper; another, that she is a scandal-monger,

tellement de vie, que nos Peres font obligez de mois en mois, d'en receuoir vn grand nombre, qui le meritent. Ils y entrent avec des ioyes inconceuable, dans l'esperance qu'ils conçoient, qu'estre digne enfant de la Vierge, c'est estre comme affeuré de son falut.

Les Dimanches & les festes, ils s'affemblem des le point du iour. [117] Au lieu de l'office de la sainte Vierge, qu'ils ne peuuent pas reciter, ils difēt leur chapelet à deux chœurs, les hommes d'vn costé, & les femmes de l'autre, qui font en plus grand nombre, & ie puis dire en verité que parmy les sauuages, auffi bien qu'au reste du monde, c'est le fexe deuot. Leur affemlee est d'environ vne heure; car à la fin de chaque dixaine du chapellet, ils font vne pause en silence, où le Pere leur dit vn mot d'exhortation: & fouuent le prefect de la Congregation, qu'ils ont choisi eux-mesmes, & bien choisy: car en effet, c'est vn Chrestien d'une rare vertu, & remply d'un saint zele. Apres la premiere dixaine, il les exhorte a prier avec attention, & se refouuenir que la Sainte Vierge les voit. En fuite d'une autre dixaine, [118] il leur dit que le vray culte de la Vierge, c'est d'auoir le peché en horreur, & qu'il faut que ce soit par là, qu'on reconnoisse les enfans de Marie. Vne autrefois il leur dit, que ce qui console la Vierge, c'est lors qu'elle voit qu'estans fortis de la chapelle, ils ne s'oublent pas d'elle, & que sans cesse, ils luy disent du profond du cœur, sainte Vierge ie veux vous seruir, en fuite d'une autre dixaine: Mes freres, leur dit il, quand nous sommes tentez, c'est alors que vraiment la sainte Vierge voit ceux qui ont du respect & de l'amour pour elle. Difons luy dans la tentation,

and often causes, by her tale-bearing, divisions in families. The advantage resulting is that the greater part, in a short time, so change their lives, that our Fathers are obliged, from month to month, to receive many of them who deserve it. They enter upon their membership with inconceivable delight, fondly hoping that, as worthy children of the Virgin, they will be sure of salvation.

On Sundays and feast-days they assemble at day-break. [117] Instead of the office of the blessed Virgin, which they are unable to recite, they tell their beads in two choruses,—the men on one side and the women on the other, the latter being the more numerous; and I can say with truth that these are, among savages as well as elsewhere in the world, the devout sex. Their meeting lasts about an hour; for, at the end of every decade of the rosary, they pause in silence while the Father makes a brief exhortation,—as does also, on many occasions, the prefect of the Congregation, chosen by themselves, and wisely chosen, for he is, indeed, a Christian of rare virtue and filled with holy zeal. After the first decade, he exhorts them to pray with attention, and to remember that the Blessed Virgin sees them. At the end of another decade, [118] he tells them that the true worship of the Virgin consists in abhorring sin, and that this must be the distinguishing mark of the children of Mary. Again, he tells them how pleased the Virgin will be to see that, on leaving the chapel, they do not forget her, but say to her repeatedly from the bottom of their hearts: “Holy Virgin, I wish to serve you.” After another decade, he says to them: “My brothers, when we are tempted, it is then that the blessed Virgin discovers those who

Sainte Vierge c'est vostre Fils Iesus que i'aime, plus que ce plaisir qui me tente. Si la tentation continuë, continuons à luy dire le mesme: quiconque aime [119] Iesus, n'aime pas le peché.

Cette premiere assemblée du matin, n'est qu'une disposition pour la messe, qui se dit sur le haut du iour, où plusieurs Communient, avec des tendresses, qui nous font voir que Iesus est le Dieu des sauvages, aussi bien que le nostre. La Gloria in excelsis, le Credo, le Pater, tout se chante par nos musiciens & musiciennes innocens, en langue Huronne, sur le mesme chant de l'Eglise, non pas qu'ils chantent la messe, mais ils chantent pendant la messe, ces hymnes & ces saintes prieres.

Sur le midy, ils se rassemblent pour le sermon, & pour le chapelet qui se dit encor à deux chœurs, comme le matin, meslant à la fin de chaque dixaine, le chant des hymnes de l'Eglise, où ces bons sauvages [120] reçoivent, & donnent beaucoup de deuotion.

Le soir, proche de la nuit, on s'assemble pour un salut: où se chantent les Litanies de Iesus, ou celles de la Vierge, & quelques motets Hurons, en l'honneur du saint sacrement.

L'ambition des Congreganistes, c'est d'estre irréprochables en leurs mœurs, & c'est en quoy Dieu les benit. Les ieunes filles & femmes, sont quasi à couvert de la tentation, de qu'elles ont pu obtenir d'estre de la Congregation: Elle est fille de Marie, dira-t'on à un debauché, c'est à dire, qu'il n'a rien à esperer de ce costé là. Je suis fille de la sainte Vierge, disent-elles pour toute responce, à quiconque a le front de leur porter une mauuaise parole.

[121] En effet, c'est une chose rauissante de voir la

really pay her respect and love. Let us, in temptation, say to her: 'Holy Virgin, I love your Son Jesus more than this pleasure which is tempting me.' If the temptation continues, let us continue to repeat these same words. Whoever loves [119] Jesus, does not love sin."

This first meeting in the morning is only a preparation for the mass that is celebrated as the day advances, at which many receive Communion with a feeling that makes us recognize Jesus as the God of both the savages and ourselves. The *Gloria in excelsis*, the *Credo*, and the *Pater* are all sung in the Huron language, to the corresponding Church airs, by our innocent singers of both sexes; not that they chant the mass, but they sing during mass these hymns and holy prayers.

Toward noon, they reassemble to hear the sermon, and to recite their rosaries—again in two choruses, as in the morning; they introduce, at the end of each decade, one of the Church hymns, through which these good savages [120] receive and impart a spirit of deep devotion.

In the evening, near nightfall, they meet for benediction, at which is sung the Litany of Jesus or that of the Virgin, and some Huron motets, in honor of the blessed sacrament.

The ambition of the members of the Congregation is to be irreproachable in their morals, and therein God blesses them. The young girls and women are shielded from nearly all temptation upon obtaining admission to the Congregation. "She is a daughter of Mary," it will be said to a dissolute man; which means that he has nothing to hope for in that direction. "I am a daughter of the blessed Virgin," they

tendresse, & la pureté de leur conscience, dans la liberté qu'elles auroient de pecher, si la crainte de Dieu n'estoit plus forte dans leur cœur, que ne peut estre vne coustume inueterée en vn païs depuis quatre mille ans, qui leur permettoit en cela, tout ce que le plaisir agréé.

Le pardon des iniures, est vne marque des plus certaines de l'amour de Dieu en vn cœur. Vne mere voyant son fils unique, battu avec outrage, & blessé grièvement par vne femme, que la passion auoit emporté dans l'excez : quoy que le sang dont cét enfant estoit couuert, l'emeust à la vengeance, qui luy estoit faite, va trouuer en pleurant le Pere qui gouverne sa conscience. Je te prie, luy dit-elle, viens avec moy dans [122] la chapelle de Marie : mon cœur voudroit estre meschant ; mais tu nous apprends que la Vierge n'aime que la douceur : tu nous as dit qu'elle a veu crucifier son fils, qu'elle a pleuré dans ses douleurs ; mais que ses larmes parloient à Dieu, aussi bien que son cœur, & qu'en même temps elle pardonnoit à ses ennemis. Je pleure l'outrage fait à mon fils ; mais ie veux que mes larmes soient semblables à celles de Marie, ie pardonne de tout mon cœur à celle qui m'a offensé.

Sortans de la chapelle, ils font rencontre de la tante de l'enfant blessé, qui au bruit de ce qui estoit arriué en la personne de son nepueu, auoit esté avec escorte pour se vanger de cette iniure ; Vne bonne Chrestienne la voyant dedans l'emotion ; hé quoy, Ma sœur, [123] luy dit-elle, tu t'oublies donc que tu es fille de la Vierge, & que la vengeance d'un bon Chrestien, c'est de pardonner les iniures ? Va t'en trouuer le Pere, & qu'il te guerisse l'esprit. Cette tante venoit pour

say to any one who has the effrontery to make improper overtures to them.

[121] In truth, it is charming to see the tenderness and purity of their consciences, especially considering the freedom which they would have to do wrong, if the fear of God were not stronger in their hearts than custom,—although this was established in the country four thousand years, and permitted them, in matters of this sort, all that their inclination prompts.

The forgiveness of injuries is one of the surest signs of God's love in human hearts. A mother saw her only son outrageously beaten and seriously hurt by a woman blinded with passion. Although the blood with which the child was covered moved her to take revenge in a similar manner, yet she went with tears to seek the Father who directed her conscience. "I pray thee," she said to him, "come with me into [122] the chapel of Mary. My heart would fain be wicked, but thou teachest us that the Virgin loves only gentleness. Thou hast told us that she saw her son crucified, and that she wept in her anguish; but that her tears as well as her heart spoke to God, and she immediately forgave her enemies. I am weeping at the indignity shown to my son; but I wish my tears to be like those of Mary, and I forgive with all my heart her who has wronged me."

Upon coming out of the chapel, they met the injured child's aunt, who, at the report of what had happened to her nephew, had started with companions to avenge that wrong. A good Christian woman, seeing her in a passion, had called out to her: "What, sister? [123] dost thou then forget that thou art a daughter of the Virgin, and that a good Christian's revenge is the forgiveness of injuries?

trouver cette guerison : mais elle estoit desia guerrie, puis qu'elle le vouloit estre. C'est la sainte Vierge qui fait dans les ames ces changemens, qui ne font point des ouvrages de la nature.

Vne autre Mere voyant mourir vne fille qu'elle aimoit tendrement, sainte Vierge, luy disoit-elle, i'estois inconsolable par le passé, quand quelqu'un de mes proches mourroit ; mais depuis que ie suis vostre fille, & que ie sçais que pour vous agreer, il faut vouloir ce que Dieu veut, ie suis contente de voir mourrir mon cher enfant, [124] ie n'ay plus besoin d'autre consolation, sinon que vous estes ma mere, & que ie feray vostre fille, pourueu que ie dise à Iesus que ie trouue bon ce qu'il fait.

La grace, que demandent sur toutes autres choses, ces bons Congreganistes, c'est celle d'une heureuse mort, & c'est celle que la sainte Vierge leur a donné iusques à maintenant, plusieurs estans morts cette année.

La premiere fut vne ieune femme d'environ trente ans : Se voyant accueillie d'une pleurieuse qui courroit, elle va dans la Chapelle de Notre-Dame, elle s'y confesse avec tant de larmes, & de sanglots que le Pere qui l'entendoit en confession, m'a asseuré, n'auoir iamais esté si touché en sa vie, qu'il le fut cette fois la. Elle entend vne Messe [125] entiere à deux genoux, nonobstant l'excez de sa douleur. Je n'en puis plus, dit-elle en sortant ; mais puis qu'il faut mourir, ie veux mourir en honorant la Vierge. Sus iour, un de nos Peres la va voir, il la trouua disant son chapelet : Ma sœur luy dit le Pere, contente toy de parler en ton cœur à Dieu, & de luy dire qu'il ayt pitié de toy. Ouy bien, dit elle, ie le diray sans

Go and find the Father, and let him cure thy heart." This aunt was coming in quest of that cure; she was, however, already healed, since she wished to be so. The blessed Virgin brings about these changes in souls; they certainly are not the works of nature.

Another Mother, upon seeing a daughter dying whom she tenderly loved, "Holy Virgin," said she to Our Lady, "I used to be inconsolable, in the past, when any of my near relatives died; but, since I have become your daughter, and know that, to please you, one must wish what is God's will, I am content to see my dear child die. [124] I no longer need any other consolation than the consciousness that you are my mother, and that I shall become your daughter if I tell Jesus that I find good what he does."

The favor asked for, above all other things, by these good members of the Congregation is that of a happy death; and this the blessed Virgin has granted them up to the present time, a number having died this year.

The first was a young woman about thirty years of age. Being attacked with a pleurisy which was prevalent, she went into the Chapel of Our Lady, and there made confession, with so many tears and sobs that the Father who was her confessor assured me that he was never so touched in his life as on that occasion. She heard an entire Mass [125] in a kneeling posture, notwithstanding the excess of her suffering. "I cannot hold out any longer," she said as she went out; "but, since I must die, I wish to die while honoring the Virgin." Toward the close of the day, one of our Fathers went to see her, and found her saying her beads. "My sister," the Father said to her, "content thyself with speaking

ceffe, car ie ne puis fonger qu'à luy. En effet elle auoit toujours cette courte priere au cœur, & fouuent en la bouche; mais lors que la vehemence du mal relafchoit quelque peu, elle reprenoit fon chapelet & difoit que cette priere luy sembloit plus douce, & plus aimable que toutes les autres.

Durant tout le cours de fa maladie, [126] iamais elle ne nous demanda aucun foulagement pour fon corps; toutes les penfées n'estoiēt que pour fon ame: elle ne vouloit, & ne pouuoit quasi entendre parler d'autre discours. Quand mefme nous l'interrogiōs de fon mal: Mon frere, difoit elle, ne te mets pas en peine de ce corps languiffant qui doit pourir; mais parle moy de Dieu, car cela feul eft ce qui me confole; Au moindre mot qu'on luy peuft fuggerer de quelque courte priere, elle l'amplifioit d'elle mefme & nous rauiffoit des fentimens de Pieté qu'elle monftroit.

Au mefme temps que celle-cy eftoit malade, fa Mere, vne ancienne Chrestienne, l'estoit auffi; couchée vis à vis d'elle, qui mourut fort peu de iours apres. Cette [127] pauvre fille mourante encourageoit fa mere, à fupporter avec amour les douleurs de la maladie, & à attendre avec ioye les moments de la mort. La mere nous affeura que nuit & iour cette bonne fille ne cefloit de prier Dieu, & qu'une fois entre autres, apres auoir fouuent reïteré cette priere, Iefus ayez pitié de moy, menez moy dans le ciel à l'heure de ma mort; qu'elle s'estoit efcriée, Voila Iefus qui vient ayant pitié de moy. O que vous eftes beau, mon bon Iefus, ie vous rēd graces, vous aurez dōc pitié de moy: menés moy dōc au ciel, puis que ie vais mourir.

to God in thy heart, and with asking him to take pity on thee." "Yes, indeed," said she, "I shall say that constantly, for I can think only of him." In fact, she had that short prayer ever in her heart, and often on her tongue; but, whenever the violence of her disease abated somewhat, she would resume her rosary, saying that that prayer seemed sweeter to her and more full of love than all the others.

During the entire course of her illness, [126] she never asked us for anything to assuage her bodily sufferings; all her thoughts were only of her soul, and she did not desire and could scarcely listen to conversation on any other theme. Even when we questioned her concerning her ailment, "My brother," she would say, "trouble not thyself about this feeble body which is to decay, but speak to me about God; for that alone gives me comfort." At the least word that could suggest to her some short prayer, she amplified it of her own accord, and delighted us with the feelings of Piety which she showed.

During this woman's sickness, her Mother, a Christian of long standing, was ill also and was lying opposite her; she died a very few days after her daughter. This [127] poor dying daughter encouraged her mother to bear with love the pains of illness, and to await with joy the moment of death. The mother assured us that this good daughter did not cease praying to God night or day; and that on one occasion, after often repeating the prayer, "Jesus, have pity on me, and take me to heaven when I die," she had cried out: "There is Jesus coming to have pity on me. Oh, how beautiful you are, my good Jesus. I thank you. You will, then, have pity on me. Take me to heaven, then, for I am going to die."

Vn de nos Peres suruenant la deffus, & la voyant proche de la mort, luy mit son Crucifix en main, luy fuggérant quelques courtes prieres, mais cette heureufe agonifante, [128] ne se contentant pas de si peu, continua d'elle-mefme à apostropher Iefus crucifié, avec des fentimẽs si affectueux qu'elle tira des larmes des yeux de ce bon pere qui l'affiftoit. C'est donc, ô bon Iefus, luy difoit-elle, pour vne pauvre gueufe, comme moy, que vous, le maiftre de nos vies, auez souffert d'estre crucifié en la façon que ie vous voy! Ce font mes pechez, ô Iefus, qui vous ont déchiré tout le corps! O malheureux peché! ô malheureufe pechereffe! maudits pechez qui auez fait des playes si cruelles aux pieds, & aux mains de Iefus. Pourquoy vous ay-ie iamais donné entrée dedans mon cœur? O Iefus mort, pour mes pechez! que ne meurs-ie de douleur, de vous auoir si fouuent offensé.

Sa deuotion luy donne du courage, [129] elle reprend fes forces, elle se leue sur son feant, pour l'adorer avec plus de respect, puis se recouche sur fa pauvre efcorce. A peine le Pere estoit fortý à quatre pas de la cabane, ne la croyant pas si proche encore de la mort qu'elle expira. Voila fans doute vne mort precieuse aux yeux de Dieu. Ce font là les premices des fruits qu'a produit pour le ciel, la Congregation de la Vierge. Cette femme se nommoit Magdelene Andorons.

Le fecond de ceux que Dieu à appellé à foy, est vn ieune-homme d'environ 36. ans, nommé Armand, qui depuis 17. ans, ne s'estoit iamais dementy des promesses de son baptesme; mais depuis l'établissement de la Cõgregation, il auoit redoublé ses ferueurs.

One of our Fathers, coming in at this point and seeing her approaching death, put her Crucifix in her hand and prompted her some short prayers; that happy dying woman, however, [128] not content with so little, continued of her own accord to apostrophize Jesus crucified, with sentiments so affectionate that she drew tears from the eyes of this good Father who was aiding her. "It is, then, O good Jesus," said she to him, "for a poor beggar like me that you, the master of our lives, suffered this crucifixion! It is my sins, O Jesus, that have torn your whole body! O miserable sin! O wretched sinner! Cursed sins, that have made such cruel wounds in the feet and hands of Jesus, why did I ever give you entrance into my heart? O Jesus, who died for my sins, why do I not die with grief at having so often offended you?"

Her devotion gave her courage; [129] she regained her strength and raised herself to a sitting posture, in order to worship him with more respect; then she lay down again on her poor bed of bark. Scarcely had the Father gone four steps from the cabin, not thinking her so near death, when she expired. There was a death undoubtedly precious in God's sight. Such are the first-fruits produced for heaven by the Congregation of the Virgin. The woman was called Magdelene Andorons.

The second of those whom God called to himself was a young man about 36 years of age, named Armand, who for 17 years had never been untrue to his baptismal promises; after the establishment of the Congregation, he had even redoubled his fervor. Every day he heard two Masses, [130] however severe the midwinter cold might be; he heard them with

Tous les iours il entendoit deux Meffes, [130] quelque rigueur du froid qu'il fift au plus fort de l'hyuer, il les entendoit les mains iointes, les deux genoux tous nuds en terre, dans vn respect de deuotion qui n'auoit rien de fauage. Ses prieres finies, il alloit trauailler en son champ, soit pour abbatre la forest voisine, soit pour bruster les arbres, & rendre la terre labouvable, qui est vn trauail tres penible. Le peu de repos qu'il prenoit de temps en temps, il l'employoit à dire son chapelet, fouuent cinq & six en vn iour.

Estant tombé malade, il desira d'estre porté à l'hospital pour y estre assisté des saintes filles; (c'est ainsi que nos Hurons appellent les Religieuses) elles le reçoient avec amour, ces bonnes Meres ne font que charité, non seulement [131] pour les malades, mais pour tous les sauages. Sa maladie ne sembloit riē, & au bout de trois iours, il parloit de sortir. Le lendemain matin, il sent vn violent mal de teste, il fait appeler vn de nos Peres de langue Hurōne, qui connoissoit son cœur, depuis long temps. Il faut, Mon frere, luy dit-il, que tu me disposes à mourir. Confesse moy, car ie sens bien que le temps en approche. Il se confesse avec loisir, & avec des sentimens de componction, au dessus de ce que i'en puis dire. Oüy, mon frere, ie croy, disoit-il. Iesus qui voit mon cœur, void bien que ie suis fasché de ne l'auoir pas seruy fidelement. Il m'a fait bien des graces; mais celle-cy est la plus grande, que ie me voy mourir Chrestien, ie ne regrette point la vie, & ne crains [132] point la mort, puisque Iesus aura pitié de moy. A peine auoit-il acheué, que la violence de son mal luy fait perdre le

hands clasped, kneeling on his bare knees, and with a respectful devotion which had nothing of the savage in it. His prayers finished, he would go and work in his field, whether at felling the neighboring forest-trees, or at burning them and preparing the ground for tillage, which is a very laborious task. The little respite that he took from time to time, he employed in saying his beads, repeating them as often as five or six times in one day.

Upon falling ill, he wished to be carried to the hospital, in order to receive the assistance of the holy maidens (for so our Hurons designate the Nuns). They received him with love, those good Mothers being full of charity not merely [131] for those who are sick, but for all the savages. His disease seemed trifling, and at the end of three days he spoke about leaving. The next day, however, he felt a violent headache, and summoned one of our Fathers who spoke Huron, and who had known his heart for a long time. "My brother," he said to him, "thou must prepare me for death. Hear my confession, for I feel plainly that my time is approaching." He confessed at leisure, and with feelings of contrition that I cannot describe. "Yes, my brother," said he, "I believe. Jesus, who sees my heart, sees clearly that I am sorry not to have served him faithfully. He has shown me many favors, but this is the greatest,—to die a Christian. I depart this life without reluctance, and I do not fear [132] death, since Jesus will take pity on me." Scarcely had he ceased speaking, when the violence of his ailment made him lose his senses; but in all his delirium he talked only about God. In a short time he expired, after receiving extreme unction.

iugement; mais dans tous les delires, il ne parle rien que de Dieu: en peu de temps il expira, ayant receu l'extreme-onction.

Sa veufue, nommé Felicité, lorsque i'efcris cecy, est aux abois par vn effort d'amour de Dieu, ou du moins, par les efforts d'une victoire digne d'une ame vraiment Chrestienne. Il n'y a que deux iours qu'il est icy arriué vn canot, envoyé expres des trois Riuieres pour l'inuiter d'aller voir vn sien frere unique, naturalisé parmy les Iroquois, qui y font abordez, ce frere souhaite de luy parler, & elle a tousiours eu pour luy une tendre affection. Cette nouvelle dez son [133] abord la transporta de ioye, & luy fit prendre le dessein de faire ce voyage. Comme elle estoit sur le point de partir, & que le canot estoit desia mis à l'eau, nos Peres ont crainte que son frere ne l'emmene avec foy, dans le pais des Iroquois où il retourne; & que là son innocence, & son salut ne se trouue en danger. Mes freres, respond-elle, ne craignez point pour moy. Dieu me conseruera la foy, & en fuitte l'innocence que ie luy ay promise, receuant le baptesme. Il est vray que mon frere a bien du pouuoir sur mon cœur; mais Iesus en a dauantage. Nos Peres luy remonstrent doucement le danger de succomber à une tentation, qui paroist innocente, de fuiure vn frere qu'elle a tousiours aimé, & ils luy disent, que si vraiment [134] elle aime Dieu, elle luy doit offrir ces violents desirs, qu'elle a de le reuoir, & qu'il faut qu'en cela, elle se vainque foy-mesme, puis qu'il y va de son salut. Est-il vray, respond-elle, que pour aimer Iesus, il faille demeurer icy? La nature a beau dire, mō cœur a beau le desirer, mes yeux ne verront point ce frere

His widow, Felicité by name, is, as I write this, at death's door, in consequence of an exertion of love toward God,—or, at least, in consequence of efforts put forth in a victory worthy of a truly Christian soul. Only two days ago, there arrived here a canoe, sent from three Rivers expressly to invite her to go and see an only brother of hers, naturalized among the Iroquois, a party of whom had landed at the above-named port. This brother wished to speak with her, and she had always had a tender affection for him. The tidings, as soon as they [133] reached her, filled her with transports of joy, and she resolved to undertake the journey. She was on the point of starting, and the canoe was already launched, when our Fathers expressed to her their fear that her brother might take her away with him to the country of the Iroquois whither he was returning, and that there her innocence and her salvation might be endangered. “My brothers,” she rejoined, “fear not for me; God will preserve my faith and also the innocence that I promised him on receiving baptism. It is true, my brother has a great influence over my heart, yet Jesus has more.” Our Fathers showed her gently the danger of yielding to an apparently innocent temptation to follow a brother whom she had always loved,—telling her that, if she really [134] loved God, she ought to make a sacrifice to him of those ardent longings to see her brother again, and that she must conquer herself in this matter, since her salvation was at stake. “Is it true,” she rejoined, “that, in order to love Jesus, I must stay here? Nature speaks in vain, my heart desires it in vain; my eyes shall not see this brother whom I have so longed

que i'ay tant fouhaitté. La deffus les yeux fôdent en larmes. Non, non, dit-elle, mon voyage ne fe fera point, quoy que i'en deuffe eſtre au mourir. Chofe eſtrange l'effort de ce cōbat de la nature & de la grace eſt ſi puiffant fur elle, qu'elle en tōbe en vne pamoifon, qui la tient pres de vingt quatre heures, entierement priuée des ſens, & en grand danger de mourir. Quoy qu'il en ſoit, c'eſt vne marque que les cœurs des ſauuages [135] ne ſont pas infenſibles aux mouuemens de Dieu, & que la foy les eleue auſſi bien que nous, au deffus des ſentimens de la nature.

Pour finir ce chapitre, qui n'auroit point de fin, ſi ie raportoïs la centiefme partie de ce que Dieu fait dans leurs cœurs, ie diray que ces bons Congreganiſtes, ont pris vne ſainte pratique tous les Dimanches, de faire vn petit preſent à la Vierge, chacun d'autant de grains de Porcelene, qu'ils ont dit fur la ſemaine de chapelets, le nombre va quelques fois iuſqu'à ſept & huit cens de ces grains, qui ſont les perles du pais, leur deuotion les à porté à en faire quelques colliers, en eſpece de broderie, où meſlant les grains de porcelene violette, avec les blancs, ils eſcriuent ce qu'ils deſirent dire en [136] l'honneur de la Vierge.

Ils ont fait cōme vn fiſque public, compoſé de leur pauureté, ie veux dire de leurs petits preſens, dont ils ſe ſeruent pour ſecourir les pauvres, avec vne pieté toute aimable. Nous les aidons à l'augmentation de ce petit threfor, y ayant appliqué quelques aumoſnes venuës de France, & entre autres, vne Charité de Meſſieurs de la Congregation de la maiſon profeſſe à Paris.

for." At these words her eyes became suffused with tears. "No, no," she repeated; "I will not make the journey, though it should cost me my life." Strange to relate, this conflict between nature and grace had such an effect on her, that she was seized with a fainting fit which for nearly twenty-four hours entirely deprived her of her senses, and placed her in great danger of dying. Whatever may be said of it, it is a proof that the hearts of savages [135] are not insensible to Divine impulses, and that they, as well as we, are raised by faith above the feelings prompted by nature.

To conclude this chapter,—which would never come to an end, were I to relate the hundredth part of God's workings in their hearts,—I will say that these good members of the Congregation have adopted a pious practice of making a little present every Sunday to the Virgin, each one giving a Porcelain bead for each rosary recited during the week. The number of these beads,—which are the pearls of the country,—runs sometimes as high as seven or eight hundred; and their devotion has prompted them to make collars of these in the style of embroidery,—in which, interweaving beads of violet and white porcelain, they write what they wish to say in [136] honor of the Virgin.

They have formed a kind of public treasury, made up from their poverty,—I mean from their little presents,—which, with a piety truly admirable, they use in helping the poor. We aid them in increasing this little treasure, having added to it some charitable contributions from France, and, among others, an offering of Charity from the Members of the Congregation of the professed house at Paris.

Ces bons Hurons Congreganistes, s'estans affemblez depuis peu, pour leur en faire vn remerciement à leur mode, leur ont destiné vn collier, où sont escripts ces mots, en porcelene noire, sur vn fond de porcelene blanche. *Aue Maria gratia plena*, & ils m'ont prié d'accompagner ce present de leur deuotion, [137] d'une letre que i'ay escrete en leur nom, sur de l'efcorce de bouleau, qui tient lieu de papier, dont voicy la teneur.

AŠATAKEN TE ETSINNONRON KŠANNIONK ATOEN AŠAT

E NNNHIEK Šrochen ata atiaš endeontera aašenhon aiašachienda en Marie Ieššs hondšen rohaone itaašaroni aaenhaon ondechašeti ondikiokšičhiach otiockšato eti dia enk aondioura on Ato en Ieššs hechi-ena Skendiunra toxa štan onėk te rehonnrak šario ierhe a echiendaen; onxiatendotondi a ašen kšario hatindore daathatori hšannene (ifa restir) daak onachi-endaenk te andakšateri ifa echien Škšahentonendi echien eetšienronteen Ieššs hondšen [138] te a o annra d'eefaet, onde fksandi onrantrahšičhiach te fksannonkona θora onne io ennhæ ontafkouenten-rihatie ate o, ennhæ štan iesta efššannontenk onde ati onšatres ti onšahachen ionšen štan in a iašinnont de šarie aeodtašen, chia aošenhaon štante hotiefesas, ifondakišannen, nien aakonannonhše Ieššs hondšen, aiašcharon θo onnonkšarota onde haften. ahiatonkšičhiach doki Aronhia, eronnonte onnonronkšanionti šario θo θo ionnonkšarotahe daeoeharonniati ti arenfae non-šarenfo trahšičhiach trudi štontaaataton. Tšieharaenšas afšen šarie štihakon xondeefachien daentakša de šendar

These good Huron members of the Congregation, meeting together a short time ago to thank them, in their own peculiar manner, for their alms, resolved to send them a collar on which are written, in black porcelain upon a background of white, the words, *Ave Maria gratia plena*; and they begged me to accompany this devout offering of theirs [137] with a letter, which I wrote, in their name, upon birch-bark, our substitute for paper. Its tenor is as follows:

AWATAKEN TE ETSINNONRON KWANNIONK ATOEN AWAT.

**E**NNNHIEK ourochen ata atiaou endeontera aawen-hon aiawachienda en Marie Iesus hondwen rohaone staawaroni aaenhaon ondechaweti ondikiokwi chiach otiokwato eti dia enk aondioura on Ato en Iesus hechiena Skendunra tokha stan onëk te rehonnrak Wario ierhe a echiendaen; onkhiatendotondi a awen kwario hatindore daathatori hwannene (ïsa restir) daak onachiendaenk te andakwateri isa echien Skwahentonendi echien eetsiennonteen Iesus hondwen [138] te a o annra d'eesaet, onde skwandi onrantrahwi stan te skwannonkona thora onne io ennhæe ontaskouentenrihatie ate o, ennhæe stan iesta eskhwannontenk onde ati onwatres ti onwahachen ionwen stan in a iakhinnont de Warie aeodtawen, chia aowenhaon stante hotïesewas, isondakiwannen, nien aakonannonhwe IESOUS hondwen, aiakhicharon tho onnonkwarota onde hasten. ahiatonkwï doki Aronhia, eronnonte onnonronkwanioti Wario tho tho ionnonkwarotahe daeoharonniati ti arensae nonwarenso trahwi trudi stontaaataton. Tsieharaenkhwas asken Warie stihon khondeesachien daentakwa de

erfiakannhadefa a8erheθufen te a8achiendaenk ti ona-  
 chiendaonk: aeri te on8andiont8rie aion8a hetfaron-  
 hons d'IES8S hena [139] a8on8andiendienrontraak dia-  
 8achiendaen, ifa de erfon8efk8en, θo ioti nonionh8a  
 onionesk8andik onne sk8ah8ichenion ti sk8achiendoek.  
 On8e d'hoenχ8i haonesk8andik onne a8eti hondoari-  
 fene hondi, onrachen d'afon te iatend8efohiedocha.  
 ifa de skachiendaenk 8arie daakaroëna θo ioti te  
 sk8aannia da at ond8tfa8aftis ondorari de, aronhiaē  
 e8ateh8aten, endi te on8andiont θo ioti te on8a, annra  
 doeha, onde ichien ochienfennik. Te ato en te sk8an-  
 nonh8s 8arie herfi8etfaron d'IES8S a han doierifern  
 era8eti de 8arie oenχ8i aionesk8en. Ta8atrendaenhas  
 de sk8arenferra8 8arie orenfa 8en eetfiatrendaendaen-  
 has den8anen8ofotra8 endi. k8ataχen onne i, en, a,  
 enrhon on8a en afei onne d'IES8S hond8en θo ioti de  
 tfonh8a sk8aenaf8i. On 8annonh8e, [140] din nendi  
 a8annonh8e. Onne θo i, arih8etfi de Hechon fa8ar-  
 chotrah8indi iof8en, fehiaton, 8ade arati iθochuen  
 a8aihen8i te a8an non dateri ahiaton.

A8ataχen te etfinnonronk 8annione8 atoen a8a  
 Chiaχa Oachonk 8arue harih8a fennik Louis A8arat8  
 annen Chaofe fondeafkon.

Et au dos est e8crit,

*A Messieurs de la Congregation de No8tre Dame en la  
 Maison Professe de la Compagnie de IESVS.*

A PARIS,

De la part des Chre8tiens Hurons de la Congrega-  
 tion de la Sainte Marie,

En l'Isle d'Orleans pres Quebec en la Nouvelle  
 France.

wendar ersiaskannhadesa awerhethusen te awachien-daenk ti onachiendaonk: aeri te onwandiontourie aionwa hetsaronhons d'IESOUS hena [139] asonwandi-endienrontraak diawachiendaen, isa de ersonwes-kwen, tho ioti nonionhwa onioneskwandik onne skwa-hwichenion ti skwachiendoek. Onwe d'hoenkhwi haoneskwandik onne aweti hondoiarisene hondi, onrachen d'ason te iatendwesohiedocha. isa de skachiendaenk Warie daakaroëna tho ioti te skwaannia da at ondoutsawastis ondorari de, aronhiaewatehwa-ten, endi te onwandiont tho ioti te onwa, annra doeha, onde ichien ochiensennik. Te ato en te skwan-nonhous Warie hersihetsaron d'IESOUS a han doieri-tern eraweti de Warie oenkhwi aioneskwen. Tawa-trendaenhas de skwarenserrak Warie orensa wen eetsiatrendaendaenhas denwanensotrak endi. kwa-takhen onne i, en, a, enrhon onwa en aseï onne d'IESOUS hondwen tho ioti de tsonhwa skwaenasti. On wannonhwe, [140] din nendi awannonhwe. Onne tho i, arihwetsi de Hechon sawarchotrahwindi ios-twen, sehiaton, wade arati ithochuen awaihenwi te awan non dateri ahiaton.

Awatakhen te etsinnonronk wannionek atoen awa Chiakha Oachonk warue harihwa sennik Louis Atha-ratou annen Chaose sondeaskon.

And on the back is written:

*To Messieurs the Members of the Congregation of Our Lady in the Professed House of the Society of JESUS,*  
AT PARIS.

From the Huron Christians of the Congregation of Saint Mary,

On the Island of Orleans, near Quebec, in New France.

[141] **M**ES Freres nous vous honorons sans feintise. Ce n'est que depuis vn an, que nostre esprit s'est ouuert, & que nous auons pris les pensées d'honorer Marie, la mere de Iesus. Ce fut lors qu'o nous dit; qu'il y auoit en tous les lieux du monde, des assemblées qui se formoient pour luy dire dans le fond de l'ame, oüy, Mere de Iesus, tu vois mon cœur, & tu vois qu'il ne ment point, quand il te dit, Marie ie te veux honorer! On nous dit qu'à Paris, où vous estes honorez des hommes, il y a plaisir de vous voir, que vous mettez tout vostre honneur à honorer la Vierge. Vous nous avez deuancé, & nous voulons vous suiure. La mere de Iesus qui regarde les pauures, vous a pouffé à ne les pas [142] mépriser. Depuis plusieurs années vous nous avez enuoyé de riches prefens. Nous nous sommes assemblez, & nous auons dit, qu'enuoyerons-nous à ces grands seruiteurs de la Vierge? Nous auons dit Ils n'ont en rien besoin de nous, car ils sont riches, mais ils aiment la mere de Iesus, enuoyons leur vn collier de nostre Porcelene, où est escrit le salut qu'un Ange du Ciel apporta à la Vierge. Nous auons dit autant de chapelets, en l'espace de deux lunes, qu'il y a de grains dans le collier, vn grain de porcel[en]e noire en vaut deux de blâche. Presentez-luy ce collier, & dites luy que nous la voulons honorer. Nous voudrions bien l'honorer autant que vous: mais nous n'auons pas tant d'esprit que vous, pour seruir Dieu. Si la mere de Iesus demande à son [143] fils, qu'il nous donne vrayement l'esprit qu'il faut pour l'honorer; c'est alors que nous l'honorerons dauantage. Vous en ferez bien aise en la mesme façon que nous sommes bien aises, que vous l'honoriez mieux que

[141] **M**Y Brothers: We extend to you our sincere respect. Only a year ago our hearts were opened, and we adopted the plan of honoring Mary, the mother of Jesus. We were then told that there were in all parts of the world societies formed to say to her, out of the depth of the soul: "Yes, Mother of Jesus, thou seest my heart; and thou seest that it does not speak falsely when it says to thee, 'Mary, I wish to honor thee.'" We are told that in Paris, where you are honored by the people, it is a pleasure to see you, for you count it your sole honor to honor the Virgin. You have gone before us, and we wish to follow you. The mother of Jesus, in her regard for the poor, has prompted you not to hold them [142] in contempt. Several years ago, you sent us some rich presents. We met together and said, "What shall we send to those noble servants of the Virgin? They need nothing from us," said we, "for they are rich; but they love the mother of Jesus; so let us send them a collar of our Porcelain, whereon is written the greeting that an Angel from Heaven brought to the Virgin." We have recited as many rosaries, in the space of two months, as there are beads in the collar—one bead of black porcelain being worth two of white. Present this collar to her, and tell her that we wish to honor her. We would like to honor her as highly as you do, but we have not so much understanding as you have for serving God. If the mother of Jesus asks her [143] son to give us, in truth, the understanding that we need for honoring her, then we shall honor her more; and, as we rejoice that you honor her better than we, so you too will rejoice.

nous. Vn laboureur est content, quand il voit tous les epys de son champ bien meurs. Cela l'atriste, s'il en voit quelques-vns qui ne soient pas meurs, quand il faut les cueillir. Vous autres, qui honorez la Vierge de tout vostre cœur, elle vous regarde comme des epys de son champ meurs pour le ciel. Nous autres qui n'auons pas encore d'esprit, & qui ne faisons que commencer a feruir la Vierge, elle nous regarde comme les epys qui ne sont pas encore meurs. Cela l'atriste. Puisque vous l'aimez, demandez à Iesus que [144] tout le champ de la Vierge soit meur comme il faut, pour le ciel, afin qu'elle soit contente. Priez pour nous quand vous direz vos chapelets, nous prierons pour vous, disans les nostres. Nous sommes freres, puisque la mere de Iesus est nostre mere, aussi bien que la vostre. Elle nous aime, & nous voulons l'aimer. Voila ce que nous auons prié Echon de vous escrire, pour nous, car nous sçauons parler: mais nous ne sçauons pas escrire,

MES FRERES,

Jacques Oachonk { C'est le Prefect de  
la Congregation,

Louys Taieron, } Ce sont les deux  
Ioseph Sondoufkon. } Assistans.

Vous honorent & vous salüent sans feintise.

[145] OFFRANDE D'VNE ESCHARPE DE POURCELAINNE  
FAITE PAR LES HURONS À LA VIERGE PATRONNE  
DE LA CONGREGATION DE MESSIEURS DE PARIS.

TSENDAON de Aronhiae efenda erati onnonhiasxi  
chefannontenk a atatoeti de sendat acharo nonde  
de charato eti, onnonkxarota da at on8enfes on8acha-

A husbandman is gratified when he sees all the ears of his cornfield well ripened; but he is troubled if he sees some that are not ripe when harvest-time comes. You, who honor the Virgin with all your heart, are regarded by her as ears of her field which are ripe for heaven. We, who have not yet sense, and are only beginning to serve the Virgin, are regarded by her as ears not yet ripe; and that grieves her. Since you love her, ask of Jesus that [144] all the field of the Virgin may be ripe, as it should be, for heaven, in order that she may be pleased. Pray for us, when you say your rosary, and we will pray for you when we say ours. We are brothers, since the mother of Jesus is our mother as well as yours. She loves us, and we wish to love her. This is what we have asked Echon<sup>s</sup> to write to you for us; for we can speak, but we cannot write.

MY BROTHERS,

Jacques Oachonk, { Prefect of the  
 { Congregation,  
 Louys Taieron, { the two  
 Joseph Sondouskon, { Assistants,

Honor and salute you in all sincerity.

[145] OFFERING OF A SCARF OF PORCELAIN, MADE BY  
 THE HURONS TO THE VIRGIN, PATRONESS OF  
 THE CONGREGATION OF PARIS.

**T**SENDAON de Aronhiaie esenda erati onnonhiaskhwi  
 chesannontenk a atatoeti de wendat acharo  
 nonde de charato eti, onnonkwarota da at onwenses  
 onwacharonniati Aronhia, eronnon awenda onw'ahi-

ronniati Aronhia, eronnon aenda on8'ahiaxonk8i  
 onde te fannonronk8annionti de k, Ga8rier, eonk8a  
 andronnon8acharonniati, aonh8a, andoron doki, a8en-  
 daon8ahiatonk8i, 8arie re ftak8aterifon efk8enfken  
 defacheta en8indik. Ondeskin ata8aatarirontak  
 aronhiaie de a8enhe.

[146] EXPLICATION.

**R**ECEUÉS, ô Dame du Ciel, ce present, que vous  
 offre l'élite de vos Seruiteurs Hurons. C'est  
 vn Colier plein de mystere. Il est composé de nos  
 plus fines Perles. Il est animé, & enrichy de la  
 Voix, & du Salut, que l'Ange Gabriel vous a fait  
 autresfois. Nous n'auons rien de plus precieux en  
 nos mains, ny rien de plus fainct dans nostre cœur  
 pour vous estre présenté, & pour obtenir le Ciel par  
 vostre moien.

akhonkwi onde te sannonronkwannionti de k, Gaw-  
rier, eonkwa andronnonwacharonniati, aonhwa,  
andoron doki, awendaonwahiatonkwi, Warie re  
stakwaterison eskwensken desacheta enkhwindik.  
Ondeskin atawaatarirontak aronhiaie de awenhe.

[146] TRANSLATION.

RECEIVE, O Lady of Heaven, this present, offered  
to you by the chosen ones of your Huron Serv-  
ants. It is a Collar full of hidden meaning. It is  
composed of our finest Pearls. It is inspired and  
enriched by the Utterance and the Greeting given  
you of old by the Angel Gabriel. We have nothing  
more precious in our hands, and nothing holier in  
our hearts, for presenting to you, and for gaining us  
the kingdom of Heaven through your mediation.

## CHAPITRE XI.

REMARQUES TIRÉES DE QUELQUES LETTRES & DE  
QUELQUES MEMOIRES VENUS DU PAIS.

O N efcrit des trois Riuieres deux chofes qui meritent de [147] tenir lieu dans ces Remarques.

La premiere eft; Qu'une troupe d'Iroquois aiant paffé l'hyuer parmy les Algonquins, on n'a remarqué aucune mef-intelligence entre ces deux Nations, les plus fuperbes, & les plus oppofées, qui foient deffous le Ciel. Iufques là, que les Iroquois ne donnoient iamais la vie à aucun Algonquin, quand ils le pouuoient attrapper, ou furprendre dans la chaffe qu'ils faifoient aux hommes.

Or non feulement ils fe font bien accordés: mais les Algonquins ont efté fi fatisfaits de leurs hoftes, qu'ils ont permis aux femmes veufues, & aux filles de leur Nation, epoufer quelques Iroquois. Et vous diriés que Dieu n'a pas improuué ces alliances: Car ces Nouveaux mariés eftans à la [148] chaffe avec leurs femmes Chreftiennes, & ne trouuant ny gibier, ny venaifon, ils leur dirent; il y a defia quelques iours, que nous courons ces grandes forefts, fans rien trouver, que ne priés vous celui qui a fait les animaux de nous en donner pour noftre nourriture, puisque vous le connoiffés? Ces bonnes femmes fe mettent en prieres: elles demandent à manger à Dieu; comme feroit vn Enfant à fon Pere: Chofe eſtrange! Quoy que ces Chaffeurs, euſſent battu tous les

## CHAPTER XI.

OBSERVATIONS TAKEN FROM LETTERS AND MEMOIRS  
THAT HAVE COME FROM THE COUNTRY.

FROM three Rivers there come two items which deserve to [147] be placed among these Observations.

The first is, that a band of Iroquois passed the winter among the Algonquins, and no disagreement was noted between those two Nations, hitherto the most haughty and most hostile peoples under Heaven,—so much so that the Iroquois never spared any Algonquin's life when they could capture one, or take him unawares, in the hunt which they carried on against human beings.

Now, not only have they come to a good understanding, but the Algonquins were so well pleased with their hosts that they permitted the widows and girls of their Nation to marry some Iroquois men. And you would say that God approved of these alliances; for, when those Newly-married men were out [148] hunting with their Christian wives, and found neither game nor venison, they said to them: "For some days now we have been coursing these great forests without finding anything. Why do you not pray him who made the animals to give us some for our food, since you are acquainted with him?" Those good women began to pray, and asked God for something to eat as a Child would ask its Father. Strange to relate, although these Hunters had beaten

enuirons de leurs Cabanes, fans rien trouuer, ils ne laifferent pas des le lendemain de rencontrer & de tuer dans le meſme quartier, vn grand Eſlan: ce qui les ſurprit, s'eſtonnant bien fort de l'oraifon des Chreſtiens, & de la bonté de leur Dieu.

[149] La ſeconde choſe eſt, qu'enfin Paul Teſſouehat ce borgne tant fameux, autresfois Capitaine des Algonquins de l'Iſle, qui a eſté l'orateur de ſon ſiecle en ces contrées, & le mieux diſant de ſon temps: Enfin, dy-ie, cet homme tout bouffy d'orgueil, eſt mort dans l'humilité Chreſtienne: donnant ſur la fin de ſa vie, de grands arguments de ſon ſalut. Les Iugemens de Dieu ſont eſtonnans! Cette bonté infinie voulant ſauuer cet homme autresfois ſi opoſé à la Foy Chreſtienne & à la grace, a cauſe de ſon faſte, l'a diſpoſé à l'humilité par vne maladie de deux ans.

Dans laquelle ſe voyant bas deuant Dieu, il diſoit ſouuent au Pere qui auoit ſoin de ſon ame, quãd il l'alloit viſiter: Tu me fais plaiſir, [150] approche toy, & me dis ce qu'il faut faire pour bien mourir; Je t'écouteray volontiers. Le Pere luy parlant de la grandeur de Dieu, & de la temerité de ceux qui luy reſiſtent par leurs offenſes: ce pauvre homme touché iuſques au fond du cœur, s'écrioit, Approche approche mon Pere, que ie te decouure toutes les plaies de mon ame, & toutes les malices de mon cœur. Prie celuy qui a tout fait, qu'il detourne de mon chemin tous mes pechez: afin qu'en mourant ie n'en rencontre pas vn ſeul. De fois à autres il prenoit ſon Crucifix & le baiſoit avec tendreſſe: c'eſt en toy ſeul, luy diſoit il, en qui i'ay mis ma confiâce, Puis que tu és mort, c'eſt la raiſon que ie meure; & puis que tu

up all the region around their Cabins without finding anything, yet the very next day, in the same district, they came upon and killed a large Elk. They were astonished at this, and were filled with wonder at the effect of the Christians' prayer, and at the goodness of their God.

[149] The second item is, that at last Paul Tes-souehat,—the famous one-eyed man, formerly Captain of the Algonquins of the Island, who was the orator of his age in these parts, as well as the most forcible speaker of his time,—at last, I say, this man, all swelled up with pride, has died in Christian humility, giving, toward the end of his life, convincing proofs of his salvation.<sup>9</sup> God's Judgments are wonderful! The infinite goodness—wishing to save this man, who was formerly so opposed, through his pride, to the Christian Faith and to grace—inclined him to humility, by an illness which lasted two years.

During his sickness, being humbled before God, he often said to the Father who had charge of his soul, upon his coming to visit him: "Thou givest me pleasure; [150] draw near, and tell me what I must do to die well; I shall be glad to listen to thee." When the Father spoke to him about God's greatness, and the rashness of those who resisted him by their wrong-doing, that poor man, touched to the bottom of his heart, cried out: "Approach, approach, my Father, and let me disclose to thee all the wounds of my soul, and all the wickedness of my heart. Pray him who made all things to remove all my sins from my path, in order that, when I die, I may not encounter a single one of them." From time to time he would take his Crucifix and tenderly kiss it.

es mort pour mes pechés, fais moy misericorde, ouure moy la [151] porte de ta maison: Je hay cette meschante carcaffe, ie la quitteray quand tu voudras. En effet il se detacha entierement des soins de son corps, qu'il auoit tant aimé; ne se fouchant plus des petits foulagemẽs qu'on donne aux malades; notamment depuis ie ne scay quelle veuë qu'il eut dans son sommeil. Il se trouua au pied d'une haute montagne, dont le sommet se deroboit de ses yeux. Il entendit vne voix qui luy dit à plusieurs reprises, monte cette montagne, c'est le chemin que tu dois tenir. Je me trouuay à cette voix, disoit il, faisy d'une grande fraieur; mes forces ne me permettans pas de grimper sur vn mont qui me paroissoit plein de precipices. Comme i'estois dans cet abbatement, i'apperçeu vne grande eschelle, & [152] vn Pere à mō costé, qui me prenant par la main, me fit monter sans beaucoup de peine. Cette veuë le cōfola fort, & luy donna vne grande esperance d'entrer au Ciel par Iesus Ch. qui est cette Montagne.

On nous fait entendre que Noël Tecouerimat, Capitaine des Chrestiens de saint Ioseph, à Sillery, souteint cette nouvelle Eglise par son exemple, & par son courage: faisant teste à vne troupe d'Algonquins peu affectionnés à la foy, qui se sont venus ietter en son distric, à la faueur de la Paix. Ils ont taché de le separer d'auec nous, par presens, par caresses, & par quelques paroles trop hardies, l'attaquant dans vne conioncture tres fauorable (à ce qu'ils croioiẽt) pour faire reussir leur dessein. Ce grand homme de bien aiant perdu [153] quantité de beaux enfans, Enfin Dieu luy a rauy son petit Beniamain, celui qu'il aimoit auec plus de tẽdresse. Les Ennemis de la

“It is in thee alone,” he said, “that I have put my trust. Since thou didst die, therefore I should die; and since thou didst die for my sins, have mercy on me and open the [151] door of thy house to me. I hate this sinful carcass, and I will leave it when thou shalt ordain.” Indeed, he ceased to pay any attention whatever to his body, to which he had been so attached, not heeding any longer the little comforts that are furnished to the sick,—this being especially the case after some vision or other that he had in his sleep. He found himself at the foot of a high mountain whose summit was lost to sight, and heard a voice saying to him repeatedly: “Climb this mountain; it is the road that thou must take.” “At the sound of that voice,” said he, “I was seized with a great fright, and my strength was insufficient to climb a mountain which appeared to me beset with precipices. Thus depressed, I perceived a high ladder, and [152] at my side a Father, who, taking me by the hand, made me ascend without much difficulty.” That vision gave him great comfort and a strong hope of attaining Heaven through Jesus Christ, who is that Mountain.

We are told that Noël Tecouerimat, Captain of the Christians of saint Joseph, at Sillery, is, by his example and courage, the prop of that new Church,—presenting a sturdy front to a band of Algonquins who have little liking for the faith, and who, under protection of the Peace, have come and thrust themselves into his district. They have tried, with presents, blandishments, even with bold threats, to alienate him from us,—attacking him under circumstances that were (as they believed) very favorable for the success of their purpose. After this great

foy, & de la verité le croiant ébranlé, l'affaillirent dans fon affliction: Mais ils trouuerent vne teste de fer, vn cœur d'or & vne bouche qui iettoit des foudres, quoy qu'elle ne fust rēplie que de miel. Les aiant affembles, il leur dit. Mes freres, ie fay plus d'estat de la Foy, que de toutes les choses de la terre. Je mourray dans la creance des veritez que i'ay embrassées: L'affliction n'abat point mon cœur: La douceur ne le fçauroit charmer: Et les menaces ne l'ébranleront iamais. Il importe peu que vous nous mesprisiez & que vous, nous teniez pour des gens qui n'ont point d'esprit: nous autres [154] qui croions, & qui prions, & qui voulons obeir à celuy qui a tout fait. Quand ie ferois seul, & quand tous ceux qui croient; m'auroient abandonné, ie ne quitterois iamais la priere. Si vous voulés vous ranger du party de Dieu, ie suis à vous: sinon sçachés que tous ceux qui ont le cœur tortu, & la bouche de trauers, tous ceux qui ont deux femmes: tous ceux qui se seruent encore de leurs tambours, & de leurs superstitions, n'ent[r]eront iamais dans le Reduit des Chrestiens, si ie suis escouté. Il a tenu sa parole; car si quelqu'un de ces libertins, s'est venu presenter deuant Sillery, il l'a contrainct de cabaner hors l'enceinte, qu'on a fait dresser pour les enfãs de Dieu.

Vne lettre venue de Sillery, dit qu'on decouure tous les iours, de [155] nouvelles Nations de la langue Algonquine. L'espere de voir dans quelque-temps, dit vn Pere, les terres, ou plustost les bois, qui sont sur les bords de la mer du costé du Nord, où il y a des bourgades de Sauvages, qui parlent comme Montagnets, que nous entendôs. Ces peuples n'ont encor iamais veu aucun European. Ils se seruent

and good man had lost [153] many fine children, God at last took away from him his little Benjamin, the one whom he loved most tenderly. The Enemies of the faith and of truth, thinking him shaken, assailed him in his affliction; but they found a head of iron, a heart of gold, and a mouth that emitted thunderbolts, although it was filled only with honey. Calling them together, he said to them: "My brothers, I value the Faith more than all things earthly, and will die in the belief of the truths that I have embraced. Affliction does not discourage my heart, kindness is powerless to work any charm over it, and threats will never shake it. It matters little that you hold us in contempt and regard us as people who have no sense,—us [154] who believe and pray, and choose to obey him who made all things. Even were I left alone, even if all those who believe should forsake me, I would never cease to pray. If you choose to take your stand on God's side, I am yours; if not, know that all those who are deceitful of heart and false of tongue, all those who have two wives, all those who still use their drums and indulge in their superstitions, shall never enter the Fort of the Christians, if I am listened to." He kept his word; if any one of those reprobates made his appearance before Sillery, he forced him to plant his cabin outside of the enclosure that was erected for God's children.

A letter that has come from Sillery says that every day there are discovered [155] new Nations of the Algonquin tongue. "I hope, some time," says one Father, "to see the lands, or, rather, the forests, that border the North sea, where there are villages of Savages who speak like the Montagnais, whom

encor de haches de pierres: ils font boüillir leur viande dans de longs plats d'efcorce, qui leur feruent de chaudiere, comme faifoient autres fois nos Sauvages. Ils n'ont aucuns ferremens; tous leurs outils font d'os, ou de bois, ou de pierres.

Vn autre dit que dans des Isles du Lac des gens de mer, que quelques-vns appellent mal à propos les Puants, il y a quantité de peuples [156] dont la langue a grand rapport avec l'Algonquine: Qu'il n'y a que neuf iours de chemin depuis ce grand Lac iufques à la mer, qui fepare l'Amerique de la Chine: Et que s'il fe trouuoit vne perfonne, qui vouluft enuoyer trente François en ce païs-là, non feulement on gagneroit beaucoup d'ames à Dieu; mais on retireroit encor vn profit qui furpafferoit les despenfes qu'on feroit pour l'entretien des François qu'on y enuoyeroit, pource que les meilleures pelleteries viennent plus abondamment de ces quartiers-là. Le temps nous découvrira ce que nous ne fçauons encor que par le rapport de quelques Sauvages, qui nous affeurent auoir veu de leurs yeux ce qu'ils expriment de leur bouche.

[157] La Reyne ayant de la tendrefse pour la conuerfion des Sauvages, & de l'affection pour l'establiffement de la Colonie Francoife en ce nouveau monde, y enuoya ce Prin-temps dernier quelque nombre de filles fort honnestes, tirées de maifons d'honneur. On n'en reçoit point d'autres dans cette nouvelle peuplade. Je fçay d'affurance, que dix-huict ans fe font écoulezz, fans que le Maiftre des hautes œuures qui eftoit en ce pays-là, ait fait aucun acte de fon mestier, finon fur deux vilaines que l'on bannit apres auoir esté publiquemēt fustigées. Tant que ceux qui tiennent le timon, deffendront aux

we understand. Those tribes have as yet never seen a single European; they still use stone hatchets, and they cook their meat in long vessels made of bark, which serve them as kettles, just as was formerly the custom among our Savages. They have no iron tools, all their implements being of bone, wood, or stone." <sup>10</sup>

Another says that on certain Islands in the Lake of the people of the sea,—who are inappropriately called by some "the Stinkards," <sup>11</sup>—there are many peoples [156] whose language strongly resembles the Algonquin; and that it is only nine days' journey from this great Lake to the sea separating America from China. It is also said, if some one were found willing to send thirty Frenchmen to that country, not only would many souls be won to God, but also a profit would be derived in excess of the outlay required for the maintenance of the Frenchmen sent out, since the best furs come in the greatest abundance from those regions. Time will reveal to us that which as yet we know only from the report of some Savages, who assure us that they have seen with their eyes what they express with their mouths.

[157] The Queen—who has a tender interest in the conversion of the Savages, and an affectionate care for the establishment of the French Colony in this new world—sent hither, this last Spring, a number of very deserving young women taken from honorable houses. No others are received into this new colony; and I know with certainty that, for the past eighteen years, he who has served as Executioner in this country was not called upon to exercise his trade, except in the case of two women of ill repute who were publicly whipped, and banished

Vaiffeaux d'amener de ces marchandises de contrebande; tant qu'ils s'opposeront au vice, & qu'ils feront [158] regner la Vertu, cette Colonie fleurira, & fera benite de la main du Tres-haut.

Mais pour retourner à ces bonnes Filles, Dieu leur a fait la grace apres mille dangers, & mille bourraffques, d'arriuer à bon port avec vne braue & genereuse Amazone, que Dieu leur auoit donnée pour guide: C'est la Mere Renée de la Natiuité, Religieuse Hospitaliere de la Maifon des Filles de la Mifericorde de Quimper en Bretagne. Cette braue fille a eu quasi autât de peine, pour ainfi dire, d'êtrer en ce païs de Croix, & de fouffrance que les Ifraelites en ont eu, pour entrer dans la terre de promiffion; mais enfin fon courage, fa fermeté, fa perfeuerance luy ont obtenu le congé & la benediction de Monfeigneur fon Euefque, & [159] la permiffion de fa fuperieure, & l'aggreement de fa Communauté, pour aller donner fecours à fes fœurs, qui exercent fainctement la Charité enuers les malades des François & Sauuages, en ce bout du monde. Les tempeftes, & les dangers la reietèrent deux fois dans le port, avec toute fa troupe. La maladie la teraffa pour quelque tēps: mais fon cœur plus grand que le mal, plus fort que les dangers, la plus animé de l'amour de fon Dieu, & de la charité du prochain, que les tempeftes, du fouffle des vents, iouit maintenant d'un calme, & d'une bonace, qu'elle ne peut exprimer, qu'en difant qu'elle a trouué fon paradis.

Changeons de propos, & defcendons iufques à Tadouffac. Les nouveaux Chreftiens de cette contrée, [160] ont leur quartier d'hyuer, & leur quartier d'Efté. L'Hyuer, ils entrent dans leurs grandes

hence.<sup>12</sup> As long as those in authority shall forbid Vessels to bring in such contraband goods, as long as they shall oppose vice and cause [158] Virtue to reign, so long will this Colony flourish and be blessed by the hand of the Most high.

But, to return to those good young Women; after a thousand dangers and a thousand squalls, God graciously permitted them to arrive safely in port, with a brave and high-spirited Amazon whom God had given them as guide. This was Mother Renée de la Nativité, Hospital Nun of the House of the Daughters of Mercy, at Quimper, in Brittany. This brave sister had almost as much difficulty in entering this country of Crosses and sufferings, as the Israelites had, so to speak, in entering the promised land. But at last her courage, firmness, and perseverance obtained for her permission and benediction from Monseigneur her Bishop, [159] the permission of her superior, and the consent of her Community, to go and give aid to her sisters who are engaged in holy and Charitable offices toward the sick, both French and Savages, in this distant quarter of the world. Twice was she driven back into port with all her flock by storms and perils, while for some time illness prostrated her; but her heart—superior to disease, victorious over danger, more animated with love for her God and charity toward her neighbor than are storms with the breath of the winds—enjoys now a calmness and tranquillity which she can express only by saying that she has found her paradise.

Let us change the subject and go down as far as Tadoussac. The new Christians of that district [160] have there their winter and Summer quarters. In the Winter, they go into their great Forests to make

Forests, pour faire la guer[r]e aux Ours, aux Elans, aux Caribous, aux Castors & à quelques autres animaux, qui font les mets de leurs tables. Le Pere Pier[r]e Bailloquet de nostre Compagnie, les a fuiuis cet hyuer dans les bois. Le Capitaine de Tadouffac l'auoit demandé. On nous escrit qu'il la fort bien traité. c'est à dire qu'il luy a tousiours témoigné de l'amour, & de l'affection. Cette bienueillance est à la verité vne grande douceur: mais elle n'a pas empefché, que le Pere, n'ait eu la terre pour liét, & pour matelas, des efcorces pour vn palais moins remply d'air que de fumée. Qu'il n'ait passé quelque mois sans pain, sans vin, sans [161] sel, sans autre ragoust que l'appetit: qu'il n'appaisoit assez souuent qu'avec du boucan: c'est à dire avec des Anguilles, ou avec de la chair seichées à la fumée, & dans les ordures de leurs cabanes. Cela bien affaïsonné d'un grand desir de souffrir pour Dieu: de la candeur & de la vertu des nouveaux Chrestiens, soustient parfaitement le corps & l'ame, d'un Ourier Euangelique.

L'hyuer tirant aux abois, pour donner la vie au Printemps: Tous nos Chasseurs se retirent avec tout leur bagage, sur les riués du grand Fleuve, en l'Ance, ou au Port, que nous appellons Tadouffac, c'est icy où il se fait vne confession publique, sans gehenne, sans torture, & sans exaction. On dit qu'il y a un païs, ou le froid est si grand, que toutes les paroles s'y gellent, & [162] quand le printemps s'approche, ces paroles venant à se degeler, on entéd quasi en un momēt, tout ce qui s'est dit pendant l'hyuer. Quoy qu'il en soit de cette fable, Il est vray, que tout ce qui s'est fait de mal pendant l'hyuer dans ces grands

war on the Bears, Elks, Caribous, Beavers, and other animals which serve to furnish their tables. Father Pierre Bailloquet, of our Society, followed them into the woods this last winter. The Captain of Tadoussac had asked for him, and we learn by letter that he treated him very well,—that is to say, he always showed him kindness and affection. This good will is in truth very pleasing; but it did not prevent the Father from having the earth for bed and mattress, and strips of bark for a palace, which was filled less with air than with smoke; nor did it save him from passing several months without bread, without wine, without [161] salt, and without any other sauce than appetite, which he did not satisfy very often except with smoked flesh,—that is, with Eels or meat dried in the smoke and filth of their cabins. Such food, well seasoned with a deep desire to suffer for God, and with the candor and truth of the new Christians, is ample sustenance for the body and soul of a Gospel Laborer.

When winter expires in giving birth to Spring, all our Hunters betake themselves, with all their goods, to the banks of the great River, at the Cove or Harbor which we call Tadoussac; and here, a public confession is held, without gehenna [rack], without torture, and without any coercion. There is said to be a country where the cold is so great as to freeze all words uttered there; and, [162] when spring approaches, upon these words thawing out, there is heard, almost in a moment, all that was said during the winter. Whatever may be the foundation of this story, it is true that all the evil that has been committed during the winter in these great woods is told to the Father publicly in the month of April.

bois, fe dit publiquement au Pere au mois d'Auril. Les premiers venus font tout haut la confeſſion de ceux qui les fuiuent, & cela, par vn zeſe qu'ils ont de la Juſtice Chrétienne.

Cette année, vn ieune homme aiant commis quelque faute pendant l'hyuer, recognut en approchant du port de Tadouſſac, qu'il ne luy manquoit plus que la douleur, & vne bonne penitence, pour ſon crime, remarquant au viſage, & à la contenance du Pere, & des Anciens, que quelques vns auoient deſia cōſeſſé pour luy ſon [163] peché, le regret qu'il en auoit, fit qu'il ne ſe troubla point. Il ſe deſembarque, va trouuer les principaux Chreſtiens, n'oſant paroître deuant le Pere: il leur temoigne ſa douleur, & leur demande vn bon chatiment pour ſon crime Ces bonnes gens armés de zeſe, luy ordonnent de ſe tenir à la porte de l'Egliſe les genous en terre, les mains iointes, & les épaules decouuertes, & en cette poſture, demander pardon à tous ceux qui y entreroient, les ſuppliant de tirer vengeance ſur luy, de l'offence qu'il a cōmiſe contre Dieu, & du ſcandale qu'il leur a donné. Auffi toſt dit, auffi toſt fait, Ce ieune homme bien ioieux, de n'eſtre point banny de l'aſſemblée des Chreſtiens, fit gaiement ce que ces bons Neophytes luy auoiēt ordonné, Dieu vueille que ce zeſe [164] continuë long temps, s'il ne le faut pas exiger, auffi ne faut il pas l'empêcher.

Vn chreſtien, qui ſ'eſtoit autrefois meſlé de conſulter le Demon, ou le Manitou, ſe trouuant dans les bois, fut viuement tenté de reprendre ce malheureux métier. Il fait dreſſer vn tabernacle à leur mode: il entre dedans, contre le gré, & contre la volonté de ſa femme tres-bonne Chreſtienne, laquelle voiant avec

The first-comers recite aloud the confessions of those who follow, and this from a zeal which they feel for Christian Justice.

This year a young man, having committed some offense during the winter, became aware, upon approaching the port of Tadoussac, that he needed to do nothing farther than to feel sorrow and to perform a penance for his crime,—having noted, from the looks and faces of the Father and the Elders, that some persons had already confessed his [163] sin for him. In his regret for his sin, he was not disturbed at this, but, upon landing, went to seek the chief Christians, not daring to appear before the Father. He testified his sorrow to them, and asked them to impose upon him a good punishment for his crime. Those good people, armed with zeal, ordered him to take his station at the door of the Church, kneeling on the ground, his hands clasped, and his shoulders uncovered; and in that posture to ask pardon of all who should enter, begging them to take vengeance on him for his offense against God, and for the scandal that he had caused them. No sooner said than done. The young man, very happy at not being banished from the assembly of the Christians, cheerfully executed the orders of those good Neophytes. God grant that this zeal [164] may long continue. If it does not need to be exacted, so too it must not be checked.

A Christian, who had formerly practiced the art of consulting the Demon, or Manitou, was strongly tempted, while in the woods, to resume that wretched calling. Causing a tabernacle to be erected after their manner, he entered it, much against the will of his wife, who was a very good Christian. She,

douleur cette meschante action de son mary, destache vn petit crucifix, qu'elle auoit à son chapelet, & le met sur ce Tabernacle. Chose estrange! cet homme au lieu de chanter, & de hurler comme ils font en consultant leur Manitou, demeura muet, & interdit, sans iamais pouuoir tirer aucune voix de son estomach. Je vous laisse à penser s'il fortit [165] confus, & étonné de son tabernacle.

Vn capitaine nommé Iean Baptiste Ekhinechkaouat, étant malade à la mort dans les bois, sec & decharné comme vn schelet, se fit preparer vne medecine, cōposée de ie ne sçay quelle écorce, & de brins de sapin infusés dâs de l'eau tiede. Il prêd en main cette medecine, & s'adressant à Dieu il luy dit. Toy en qui ie croy, & que i'honore. Tu as fait les écorces, & les feuilles, qui font les ingrediens de la medecine que ie vay prêdre. Tu peux si tu veux me rendre la santé par cette medecine, rien ne t'est impossible. rend la moy ie t'en prie: fais que ce breuage me soit salutaire. Je le boy au nom du Pere, & du Fils, & du S. Esprit. Aussi tost, dit il, que ie l'eu auallé, Je senty qu'elle penetroit toutes les parties de mon corps, & [166] vne force secrete qui se couloit dans tous mes membres, & à mesme temps, il me sembla que ie voiois tout à l'entour de moy des Enfans plus beaux que les Anges, que vous peignés dans vos tableaux, lesquels me disoient ces parolles; Ne crains point, tu ne mourras pas. Prends courage, tu viuras. C'est ce que nous a rapporté ce bon Neophite homme bien sage & bien meur. Quoy qu'il en soit, son cœur fut rempli de douceur, & d'ôction, son corps fut remis en santé, & son ame plainement fortifiée en la Foy, & en la creance qu'il a receuë des premiers.

seeing with sorrow her husband engaged in this wicked action, unfastened a little crucifix attached to her rosary, and placed it upon the Tabernacle. Strange to relate, the man, instead of singing and howling, as is their custom in consulting their Manitou, was struck dumb, and remained abashed, unable to utter a single sound. I leave you to imagine [165] his confusion and embarrassment when he came out of his tabernacle.

A captain named Jean Baptiste Ekhinechkaouat, falling mortally ill in the woods, became emaciated and reduced to a skeleton. According to his wish, a medicine composed of some bark or other, and some sprigs of fir steeped in tepid water was prepared for him. He took it in his hand and, addressing God, said to him: "Thou, in whom I believe and whom I honor, thou didst make the bark and the leaves which form the ingredients of the medicine that I am about to take. Thou canst, if thou wilt, restore me to health by means of this medicine; nothing is impossible to thee. Give me back my health, I pray thee; cause this draught to be healthful to me. I drink it in the name of the Father, and of the Son, and of the Holy Ghost." "As soon as I had swallowed it," said he, "I felt it penetrate through every part of my body, and [166] a mysterious strength permeate all my limbs; at the same time, I seemed to see, all around me, Children more beautiful than the Angels whom you paint in your pictures. They said to me: 'Fear not; thou shalt not die. Take courage; thou shalt live.'" That is what was related to us by this good Neophyte, a man not wanting in discretion and ripeness of judgment. At any rate, his heart was filled with

Encor que ie paffe fous silence, quantité de beaux exemples, que ie remarque dans les lettres, & dans les memoires qui nous ont esté enuoiés: Je ne puis omettre vne action de charité faite par vne [167] Jeune femme Chrestienne, appellée Antoinette Ouabistitecoué. Les Sauuages deuant le Baptesme, n'aimoient pour l'ordinaire que leurs parens, & si quelque enfant se trouuoit destitué de ses proches, ils l'affommoient par charité, disant qu'apres auoir long-temps souffert, enfin il mouroit miserable, n'ayant perfonne qui le foulageât. Deux pauvres petits abandonnés de la forte fous vne pauvre escorce, estoient en danger de receuoir quelque coup de hache par vn païen, sans se pouuoir quasi plaindre; & le plus grand n'auoit qu'enuirõ onze ou douze-ans, & sa sœur n'en n'auoit que quatre: Celuy là auoit vn colier d'écroüelles fort horribles qui luy mangeoient toute la gorge, & la petite auoit vn flux de sang qui la defechoit iusques aux os. Nostre bõne Chrestienne [168] les ayât veuz dãs la faleté, dãs les ordures, dans des maladies si vilaine & dans le dernier abandon, en prend vn soin comme s'ils eussent esté ses propres enfans. Elle les nettoye, elle leur va fouuent querir des branches de sapin qui seruent de litiere aux Sauuages, elle leur donne à manger, elle leur fait du bois & attise leur feu, elle se leue plusieurs fois la nuit pour assister la petite, elle leur va chercher toutes les douceurs qu'elle se peut imaginer, demandant vn peu de raisin, ou vn peu de prunes aux François pour leur donner: Et elle faisoit tout cela avec vne douceur, vne gaieté, vne constance, qui faisoit bien cognoistre qu'elle estoit animée d'vn autre esprit que l'esprit des Sauuages.

sweetness and unction, his body restored to health, and his soul fully strengthened in the Faith and in the belief which he was one of the first to receive.

Although I pass over in silence many beautiful examples which I have noted in the letters and memoirs sent to us, I cannot omit a deed of charity performed by a [167] Young Christian woman called Antoinette Ouabistitecoué. Before Baptism the Savages used to love, as a general thing, only their relatives; and if any child happened to be bereft of its kinsfolk, they would kill it out of charity, saying that, as it had no one to take care of it, it would at last die a miserable death after a long period of suffering. Two poor little children, thus forsaken in a wretched bark hut, without even the opportunity to make complaint to any one of their misery, were in danger of receiving a hatchet-stroke from some pagan. The older child was only about eleven or twelve years of age, and his sister was only four. The former was afflicted in a frightful manner with scrofula on his neck, and his entire throat was being eaten away by it; while the little girl suffered from a hemorrhage which was reducing her to a skeleton. Our good Christian woman, [168] seeing them afflicted with such foul diseases, in dirt, in filth, and in extreme destitution, took care of them as if they had been her own children. She washed them, went often to get fir-branches for them,—these are used by the Savages as bedding,—gave them food, prepared wood for them, and attended to their fire. She often rose in the night-time to help the little girl, and tried to procure for them all the delicacies that she could think of, asking the French for a few raisins or prunes to give to them. All this she did

Le Capitaine de Tadouffac rauy [169] d'un tel exemple, fit vne Harangue au milieu de la nuit à tous les gens, s'escriant à plaine teste. Escoutez-moy, mes Freres, escoutez-moy, ne dormez pas, reueillez vous: Je vous parle d'une chose d'importance. Ce ne sont pas deux chiens que nous voions delaissés à la porte de nos cabanes. Ce sont des hommes aussi bien que nous. Ils sont baptisés aussi bien que nous. Vous donnez à manger à vos chiens, vous les caressez quelquesfois, vous les appelez, vous les menez avec vous, & maintenant que nous sommes pressés d'entrer dans les bois, quitterons-nous ces pauvres enfans, qui sont faits comme nous? Dieu nous les donne en garde. Ayez en soin, ce sont mes enfans, nous dit-il, il regarde ce que nous ferons. Il escoute [170] ce que nous dirons, & enfin il nous traittera comme nous les traiterons. En suite de cette Harangue, il commande à sa femme de donner tout le foulagement qu'elle pourra à ces pauvres petits, & quand ils leuerent le camp, luy mesme les embarqua dans sa chaloupe & les conduisit à Sillery ou à Saint Ioseph pour y estre assistez. Ceux qui cognoissent le genie des Sauvages, diront avec raison, que Dieu seul peut changer les pierres en des enfans d'Abraham.

Vne jeune fille voyant ses parés dans les larmes, pource qu'elle souffroit beaucoup, & qu'elle approchoit bien fort de son trespas, leur dit d'un ton qui faisoit paroistre plus de joye que de tristesse. Pourquoy pleurez-vous? Ne vous affligez pas, ie m'en vay au Ciel. [171] Le Pere m'a dit que ceux qui estoient baptizez, & qui obeissoient à Dieu feroient bien heureux. Ne suis ie pas baptisée? Ne croy-ie pas en Dieu? Ne pleurez-point, bien tost ie ne

with a sweetness, a cheerfulness, and a constancy that made it very evident that she was animated by another spirit than that of Savages.

The Captain of Tadoussac, delighted [169] with such an example, delivered a Harangue in the middle of the night to all his people, crying out at the top of his voice: "Hear me, my Brothers, hear me. Do not sleep, but wake up; I address you on a matter of importance. We see, abandoned at our cabin-doors, not a couple of dogs, but human beings like ourselves. They are baptized as well as we are. You give your dogs something to eat, you caress them sometimes, you call them, and take them with you; and now that we are in haste to go into the woods, shall we forsake these poor children who are made as we are? God gives them into our keeping and says to us, 'Take care of them, they are my children.' He will see what we do, he will hear [170] what we say, and at last he will treat us as we treat them." After this Harangue, he ordered his wife to give all the help she could to those poor little ones; and when they broke up camp he himself put them into his shallop and took them to Sillery, or Saint Joseph, to receive assistance. Those who are acquainted with the Savage nature will say with reason that God alone can transform stones into children of Abraham.

A young girl, seeing her parents in tears because she was in great suffering and was rapidly nearing her end, said to them in a tone indicative rather of joy than of sadness: "Why are you weeping? Do not be distressed, I am going to Heaven. [171] The Father told me that those who were baptized and obeyed God would be blessed. Am I not baptized?

fouffriray plus. Le Pere qui a foin de cette Miffion entrant là deffus, elle luy dit, Mon Pere, ie me réjoiÿ quand ie te voy, ie ne crains point la mort, Ie n'ay rien de mefchant dans mon cœur: I'ay tout dit; Tu as embelly mon Ame, elle ira au Ciel. Mourir dans ces fentimens, ce n'est pas mourir en Barbare.

Vn Pere qui a esté bien auant dans le fleuve du Sagné, nous mande, qu'il a fait rencontre au lac de fainct Iean, de deux Jeunes Sauvages Chrestiens, qui se doutant bien qu'ils trouueroient vn Confesseur en ce quartier là, auoient fait deux cens lieues de [172] chemin, pour se venir confesser, & communier, & pour emporter avec eux vn petit Calandrier, qui leur enseignast les festes de toute l'année, c'est de ceux la qu'il est vray de dire, que de *Longinquo venerunt*, qu'ils font venus de loing, pour adorer IESVS-CHRIST.

Comme on acheuoit l'Impression du dernier Cahier de cette Relation, on nous a rendu vne Lettre, venuë de la Rochelle; qui porte, qu'un Vaiffeau, nouvellement arriuë de Canadas, dit que les Iroquois d'en bas, que nous appellons les Anniehronnons, ayans fait rencontre, fur le grand Fleuve de S. Laurens, d'un canot, ou d'un petit bateau, qui portoit le Pere Simon le Moine à Montreal, conduit par deux Iroquois Onnontaeronnons; ont tué l'un de ses deux conducteurs, & ayant [173] maffacré quelques Hurons & quelques Algonquins se font faisis du Pere, & l'ont mis aux liens. Son autre guide ou conducteur voyant cette perfidie s'est écrié avec menaces, que ses Compatriotes se ressentiroient de cette trahison: qu'il ne se fougioit pas de la liberté qu'ils luy presentent,

Do I not believe in God? Do not weep; I shall soon suffer no more." The Father in charge of that Mission coming in at this point, she said to him: "My Father, I rejoice when I see thee; I have no fear of death. I have nothing wicked in my heart; I have told everything. Thou hast made my Soul beautiful; it will go to Heaven." To die in these sentiments is not to die like a Barbarian.

A Father who has been far up the river Sagné, informs us that he met, at the lake of saint John, two Young Christian Savages who, surmising that they would find a Confessor in that region, had traveled two hundred leagues [172] to come and confess, receive communion, and carry away with them a little Calendar which should tell them the feast-days of the whole year. Of these it may be said with truth, *Longinquo venerunt*—they came from afar to worship JESUS CHRIST.

While the last Sheet of this Relation was being Printed, we received a Letter from la Rochelle. It informs us that a Vessel, recently arrived from Canadas, brings word that the lower Iroquois, whom we call the Anniehronnons, met, on the great River St. Lawrence, a canoe or small boat, which, under the guidance of two Onnontaeronnon Iroquois, was carrying Father Simon le Moine to Montreal; that they killed one of his two conductors, and, after [173] slaying some Hurons and Algonquins, seized the Father and bound him. His other guide, or conductor, witnessing this perfidy, uttered loud threats that his Compatriots would resent this treachery, that he did not care for the liberty which they gave him, and that he would share the fortunes of the

qu'il courroit la meſme fortune que le Pere: Et puis qu'ils l'auoient garotté, qu'ils l'enchainaſſent avec luy: que iamais il ne le quitteroit: s'il eſt captif, ie ſuis captif avec luy: ſi vous luy oſtés la vie, donnés moy la mort, diſoit-il, ſi vous me mettés en liberté, deliés-le. Ces deloyaux craignans les menaces de cét Iroquois des païs plus hauts, delierent le Pere, & le rendirent à ſon Guide, qui le conduiſit à Montreal. Là deſſus le bruit eſt, ſelon que le rapporte ce Nauire, [174] que les Iroquois d'enhaut vont prendre les armes avec les François contre les Iroquois d'en bas. Quoy qu'il en ſoit de cette nouuelle, ie puis dire ce qui ſuit avec vne grande probabilité.

Premierement que les Iroquois d'en bas, qui ont eu de la ialouſie contre les Iroquois d'enhaut, au traité de paix qu'ils ont commencé les premiers avec les François: ne ſouffriront pas aiſement que ces nations ſuperieures viennent trafiquer avec nos François: pource qu'ils ne feroient plus contraintes de paſſer par leurs Bourgadés. A quoy le chemin les oblige, quand ils vont porter leurs marchandifes aux Hollandois.

Secondement, Ie ſçay fort bien qu'il eſt plus facile aux Iroquois d'en haut, de deſcendre au quartier des François, que d'aller chercher [175] les Hollandois. Leur Lac & noſtre grand Fleuve les peuuent doucement apporter, & toutes leurs marchandifes iuſques aux magazins des François: mais quand il faut prendre leur route du coſté des Hollandois ils ſouffrent deux grandes incommoditez. La premiere eſt, qu'ils ſont contraints de faire la plus grande partie du chemin par terre, & à pied, & d'eſtre eux meſmes les mulets qui portent leur bagage, & leur

Father. Since they had bound the latter, he said, let them couple the two together; for he would never forsake him. "If he is a prisoner," said he, "I am a prisoner with him. If you take his life, put me to death. If you set me free, unbind him." Those traitors, fearing the threats of this Iroquois from the upper countries, unbound the Father and restored him to his Guide, who conducted him to Montreal. Thereupon, according to the report brought by this Vessel, [174] the upper Iroquois joined their forces with the French against the lower Iroquois. Whatever truth there may be in these tidings, I can make the following assertions with great probability.

First, the lower Iroquois—who have become jealous of the upper Iroquois, because of the treaty of peace which the latter were the first to conclude with the French—will not lightly suffer these upper nations to come and trade with our French people; for they would no longer be compelled to pass through their Villages, which their route obliges them to do when they carry their merchandise to the Dutch.

Second, I know with certainty that it is easier for the upper Iroquois to come down to the French settlements than to visit [175] the Dutch. Their Lake and our great River can bring them and all their goods easily to the warehouses of the French; but, when they are forced to take the route leading to the Dutch, they suffer two great inconveniences. The first is, that they are compelled to perform the greater part of the journey by land and on foot, and to be their own beasts of burden for carrying their baggage and merchandise. The second arises from the insolence of the Anniehronons, who, being the

marchandise. La seconde vient de l'insolence des Anniehronons, qui estans comme les Maistres de ce trafic, ne traittent pas tousiours ciuilement les Iroquois d'en-haut. Peut-estre que ces commoditez & ces incommoditez induiront les Onontaeronons, & les autres Sauuages dès païs Superieurs, de rompre plustost [176] avec les Anniehronons, qu'avec les François. Peut-estre aussi que ce coup n'a esté fait que par quelques ieunes estourdis, qui feront desaduotiez de leur Nation. Cette année nous fera voir à decouuert deuant que d'expirer, ce que nous ne voyons maintenant que dans des tenebres. Je prie Dieu qu'il conduise le tout à sa plus grande gloire. Amen, Amen.

FIN.

Masters, so to speak, of this trade, do not always treat the upper Iroquois with civility. Perhaps these conveniences and inconveniences will induce the Onontaeronons, and the other Savages of the Upper countries, to break [176] with the Anniehronons, rather than with the French. Perhaps, too, the authors of this deed are only some hairbrained young men whose action will be disclaimed by their Nation. This year will show us plainly, before its close, what we now see only in obscurity. I pray God to order it all to his own greater glory. Amen, Amen.

END.



LXXXVII

COPIE DE DEVX LETTRES

PARIS: SEBASTIEN ET GABRIEL CRAMOISY, 1656

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COTE DE DEVA

# LETTRES

ENVOIÉES DE LA  
NOUVELLE FRANCE,

Au Pere Procureur des Missions  
de la Compagnie de IESVS  
en ces contrées.



A PARIS,

Chez { SEBASTIEN CRAMOISY } rue S.  
Imprimeur ordinaire du Roy } Jacques  
ET GABRIEL CRAMOISY. } aux Ci-  
cognes.

M. DC. LV I.

*Avec Privilege du Roy.*

COPIES OF TWO  
LETTERS  
SENT FROM

NEW FRANCE,

To the Father Procurator of the Missions  
of the Society of JESUS in  
those countries.

PARIS,

Print- ed by	{	SEBASTIEN CRAMOISY,	{	ruë St. Jac-
		Printer in ordinary to the King,		ques, at the
		AND GABRIEL CRAMOISY.		Sign of the
				Storks.

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M. DC. LVI.

*By Royal License.*

[3] Copie de devx Lettres envoiées de la  
Novvelle France, au Pere Procureur des  
Missions de la Compagnie de  
IESVS en ces Contrées.

**A**VANT que de coucher les deux Lettres, dont il est fait mention dans ce Tiltre: I'ay creu qu'il ne feroit pas hors de propos, de rapporter en peu de parolles, ce que nous auons appris de la bonne & de la mauuaife fortune du païs, d'où elles font enuoiées.

[4] De cinq vaisseaux qui étoient fortis de France, cette année derniere, pour aller porter quelque secours, & pour aller trafiquer en la Nouvelle-France, l'un a esté pris des Anglois, l'autre des Espagnols, vn troisiéme a esté perdu en mer, ou en quelque coste, dont on n'a eu aucune nouuelle: Les deux autres font arriués en ce païs là, & puis retournés en France à bon port.

Or non feulement les marchands intereffés dans ces trois Nauires, ont fait de grandes pertes, mais encor tout le païs en a beaucoup souffert: car outre les prouisions, que l'on portoit à Monsieur le Gouverneur, & aux particuliers, le secours que la Reine enuoioit, comme estant très affectionnée à la conseruation de la Nouvelle-France, [5] & à la conuersion des Sauvages, a esté perdu entierement. L'Hosiel-Dieu de Kebec, le Seminaire des Vrfulines, les nouveaux Chrestiens, & nos Peres qui les instruisent

[3] Copies of two Letters sent from New France  
to the Father Procurator of the Mis-  
sions of the Society of JESUS  
in those Countries.

BEFORE writing the two Letters mentioned in the above Title, I thought that it would not be out of place to relate in a few words what we have learned of the good and evil fortunes of the country whence they are sent.

[4] Of five ships that sailed from France this last year to convey succor to and to traffic in New France, one was captured by the English, another by the Spaniards; a third was lost at sea or on some shore, no news of it having ever been received. The two others arrived in that country, and then returned safely to France.

Now not only have the merchants who were interested in those three Vessels incurred great loss, but the whole country has also greatly suffered through this. For, besides the provisions that were being conveyed to Monsieur the Governor and to private individuals, the succor sent by the Queen—who takes a very great interest in the preservation of New France, [5] and in the conversion of the Savages—was completely lost. The Hostel-Dieu of Kebec, the Seminary of the Ursulines, the new Christians, and our Fathers who instruct them in various places, have been deprived of the greater portion of their subsistence. *Dominus dedit, Dominus abstulit; sit*

en diuers endroits, ont esté priués de la plupart de leur subsistance, *Dominus dedit, Dominus abstulit. Sit nomen Domini benedictum.* Dieu l'auoit donné, Dieu l'a osté. Son Sainct Nom soit beny. Il n'en voit pas de plus mauuais œil, ceux qui auoient fait la plupart de ces aumosnes.

A ce malheur en est suruenu vn autre moins important; mais tousiours bien facheux pour ceux qui aiment avec tendresse, le salut de ces Peuples, & qui ont de la curiosité d'en apprendre des nouuelles. Quantité de Lettres, & la Relation mesme des choses qui [6] s'y font passées depuis vn an, ont esté perduës. Le Messager à qui on auoit confié les paquets nouvellement arriués, a esté volé entre la Rochelle & Paris. Vne boete qui estoit remplie de papiers & de Lettres a esté brisée, & tout ce qu'elle contenoit, ietté çà & là par les voleurs. Le pauvre Messager a ramassé tout ce qu'il a pû, & nous l'a apporté. C'est de là que nous tirerons vne partie du peu que nous allons dire.

La Relation de l'an passé, portoit que les cinq Nations Iroquoises estoient entrées dans vn grand pourparler de paix avec les François, & avec les originaires leurs Alliés. Quatre de ces Nations ont perfeueré dans leur premier dessein de iouir des doux fruiçts de la paix. Elles n'ont fait aucun acte [7] d'hostilité; ains au contraire, elles ont donné des témoignages de leur bonne volonté, faisant present aux François de quelques enfans pris sur d'autres Sauvages plus éloignés, qui leur font ennemis. La seule Nation des Iroquois nommés Agnieronnons, qui ont commerce avec les Hollandois, s'est monstrée perfide & déloiale à son ordinaire. Ces Barbares

*nomen Domini benedictum.* "God had given it,—God has taken it away; blessed be His Holy Name." He looks no less favorably upon those who had given the greater portion of those alms.

To this misfortune was added another, which was not so great, but which nevertheless is very regrettable for those who tenderly love the salvation of these Peoples, and who have some curiosity to learn news of them. A number of Letters, and even the Relation of [6] occurrences there for a year past, have been lost. The Messenger to whose care the recently-arrived packets were confided, was robbed between la Rochelle and Paris. A box filled with papers and Letters was broken, and all its contents were scattered here and there by the robbers. The poor Messenger gathered up what he could, and brought it to us. From these papers we derive a portion of the little we are about to say.

The Relation of last year stated that the five Iroquois Nations had entered into an earnest parley with the French, and with the natives, their Allies, with a view to peace. Four of those Nations persevered in their first design of enjoying the sweet fruits of peace. They committed no [7] hostile act; but, on the contrary, they gave proofs of their good will by presenting to the French some children, whom they had taken from more remote Savages who are their enemies. Only the Iroquois Nation called Agnieron-nons, who trade with the Dutch, showed themselves perfidious and treacherous as usual. Those Barbarians attacked us at several places, but they experienced as many repulses on their side as we on ours. They killed everywhere, and everywhere they were killed.

nous ont attaqués en plusieurs endroits: mais avec autant d'echec de leur costé que du nostre. Ils ont tué par tout, & par tout ils ont esté tués.

Ils ont massacré vn Religieux de nostre Compagnie, nommé Jean Ligeois. Ce bon Frere, car il estoit Laïc, entendant de loing tirer quelques coups d'arquebuses, & sçachant que les Sauvages [8] Chrestiens estoient dans leurs champs, & qu'ils pourroient estre surpris par leurs ennemis, entra dans la forest pour decouvrir si quelques Agnieronons n'estoient point en embuscade. Ils y estoient en effet, & deuant qu'il les eut decouverts, ils le transpercerent d'un coup d'arquebuse, luy couperent la teste, qu'ils laisserent, apres luy avoir enleué la chevelure. Ce bon Religieux estoit homme de cœur, tout plein d'amour pour les pauvres Sauvages. La charité qu'il leur portoit, luy a causé vne mort passagere, pour luy donner vne vie eternelle.

On fait mention dans vne Lettre particuliere du courage d'une femme Algonquine, laquelle voiant son mary surpris & garroté par cinq Iroquois, prit vne hache [9] en main, & de deux coups portez à droit & à gauche avec vne promptitude étonnante, ietta roides morts sur la place, deux de ces Barbares; puis aiant promptement delié son mary s'avança pour en faire autant aux trois autres; qui épouvantés de la fureur de cette Amazone, n'eurent qu'autant d'esprit qu'il leur en falloit, pour prendre la fuite.

Enfin apres plusieurs massacres de part & d'autre, apres avoir fait des prisonniers des deux costez, ces Barbares ennuyés de la guerre, ou poussez d'un esprit secret plus puissant & plus fort que celui qui les possede, ont ramené les François captifs; & en fuite

They massacred a Religious of our Society named Jean Ligeois. That good Brother, for he was a Layman, hearing at a distance some arquebus shots, and knowing that the Christian Savages [8] were in their fields and might be surprised by their foes, entered the woods to ascertain whether there were not some Agnieronons in ambush. There were, indeed; and, before he could discover them, they had pierced him with an arquebus shot; they cut off his head, which they left behind, after removing the scalp. That good Religious was a man of heart, full of love for the poor Savages. The charity that he felt for them caused him a transient death, to give him an eternal life.

Mention is made in a private Letter of the courage of an Algonquin woman, who, when she saw her husband surprised and bound by five Iroquois, seized a hatchet [9] and with two blows—struck right and left, with astounding rapidity—she killed two of those Barbarians outright on the spot; then, having promptly unbound her husband, she advanced to do the same to the three others, who, dismayed at that Amazon's furious onslaught, retained only sense enough to seek safety in flight.

Finally, after many massacres on either hand, after prisoners had been taken on both sides, those Barbarians—weary of war, or inspired by some secret spirit more powerful and more potent than that which possesses them—brought back the French captives, and afterward asked that their prisoners be given back to them. This request was accompanied by a formal protestation that, according to their word, they would never attack [10] the French any more; but that they would continue the war against

demandé leurs prisonniers, avec vne protestation autentique, à leur dire, qu'ils n'attaqueroient iamais [10] plus les François: mais qu'ils continueroient la guerre contre les Algonquins & contre les Hurons: & qu'ils en massacreroient autant qu'ils en pourroient rencontrer au deffus de la Bourgade Françoisie nommée des Trois Riuieres: mais aussi qu'ils ne paroistroient iamais en armes au deffous de cette Bourgade.

Cet accord fait, le Pere Simon le Moine est allé avec vn François en leur país, non seulement pour remener les prisonniers que nous auions faits sur eux; mais encor pour cimenter cette paix autant qu'on la peut cimenter avec des Infideles alliés des Heretiques.

Pendant que ces choses se passaient, sont arriués à Kebec, des Iroquois Onnontaeronnons, qui habitent les contrées plus hautes, [11] tirant vers la source du grand fleuve Saint Laurens. Ces Ambassadeurs ont non seulement confirmé & ratifié la paix qu'ils auoient commencée l'année precedente: mais ils ont encor demandé & obtenu deux Peres de nostre Compagnie, sçauoir est le Pere Ioseph Chaumonot, & le Pere Claude Dablon, pour aller commencer vne Mission en leur pays. Et ayant appris que les Iroquois Agnieronnons n'auoient pas voulu faire la paix vniuerselle, ils les ont improués, & apres leur auoir reproché leur perfidie, ils ont protesté hautement qu'ils ne vouloient plus de guerre, ny avec les François, ny avec les Algonquins, ny avec les Hurons: *Populus qui sedebat in tenebris, vidit lucem magnam.*

Ce n'est pas encor tout, les Iroquois [12] mêmes les plus éloignés, appelés les Sonnontoeronnons, sont aussi venus iusques à Kebec, pour declarer qu'ils vouloient la paix. C'est vn trait de prudence: pour

the Algonquins and the Hurons, and would massacre all whom they should meet above the French fortified Village called Three Rivers; that, moreover, they would never appear in arms below that Village.

This agreement having been arrived at, Father Simon le Moine went with one Frenchman to their country,—not only to take back the prisoners whom we had captured from them, but also to cement that peace, as well as it can be cemented with Infidels who are allied to Heretics.

While these events were passing, there came to Kebec some Onnontaeronnon Iroquois who inhabit the upper country, [11] toward the source of the great river Saint Lawrence. These Ambassadors not only confirmed and ratified the peace which they had commenced in the previous year, but they also asked for and obtained two Fathers of our Society—namely, Father Joseph Chaumonot and Father Claude Dablon<sup>13</sup>—to go and commence a Mission in their country. And having learned that the Agnieronnon Iroquois had refused to join in the general peace, they upbraided them; and after reproaching them with their perfidy, they loudly protested that they no longer wished for war, against either the French, the Algonquins, or the Hurons. *Populus qui sedebat in tenebris, vidit lucem magnam.*

That<sup>3</sup> is not all; even the Iroquois [12] who are the farthest away, who are called the Sonnontoeronnons, also came to Kebec to declare that they desired peace. This is an act of prudence on their part, for they are molested by a Nation whom our French have called the Cat Nation, and they did not wish to have so many enemies on their hands at the same time. It is true that all those upper nations are displeased

ce qu'ils font molestés par vne Nation, que nos François ont nommée la Nation du Chat, & ils ne veulent pas auoir tout à la fois tant d'ennemis sur les bras. Il est vray que toutes ces nations superieures, sont rebutées de l'insolence des Iroquois Agnieronnons, & que la facilité du commerce avec les François, leur est plus douce, que les chemins fâcheux qu'ils ont pris iusques à maintenant, passant par le païs des Agnieronnons pour aller trouuer les Hollandois. Voila ce que nous auons appris de quelques Lettres, & de la bouche de ceux qui sont [13] nouuellement retournés de la Nouvelle France. Venons maintenant aux deux Lettres que nous auons promises. Il fera facile de les entendre, apres auoir leu ce que nous venons de dire.

MON R. PERE,

*Pax Christi,*

Depuis toutes nos Lettres fermées, le Nauire ayant desia tiré le premier coup de canon, pour donner aduis aux passagers, qu'il est sur son depart: vne Chaloupe arriuée des trois Riuieres & de Montreal nous apporte de bonnes nouvelles. Vous aurés appris par nos precedentes, que trente personnes Iroquois pour la plupart & Iroquoises; car ces bonnes gens ont amené leurs fêmes avec eux, pour marque de paix; vous aurés, dis-je, [14] appris qu'ils emmenent en leur païs le Pere Chaumonot & le Pere Dablon, & que dès le chemin Dieu leur touche le cœur, vne partie d'entre-eux s'estant desia declarés Cathecumenes. Voicy comme en parle le Pere Chaumonot écriuant à la Mere superieure des Vrfulines de Kebec, en date du quatrième d'Octobre de cette année 1655.

with the insolence of the Agnieronnon Iroquois, and that open commerce with the French is more agreeable to them than the difficult roads that they have hitherto followed in passing through the country of the Agnieronnons to seek the Dutch. This is what we have learned from some Letters, and from the mouths of those who have [13] recently returned from New France. We now come to the two Letters which we promised to give. It will be easy to understand them, after what we have just said.

MY REVEREND FATHER,  
*Pax Christi.*

After all our Letters were closed, and the Ship had already fired the first gun to warn the passengers that it was on the point of departure, a Shallop that has arrived from three Rivers and Montreal brings us good news. You will have learned from our previous letters that thirty persons, most of whom are Iroquois men and women,—for those good people have brought their wives with them, as a token of peace,—you will, I say, [14] have learned that they are taking Father Chaumonot and Father Dablon to their country, and that even on the way God is touching their hearts, for some among them have already declared themselves Catechumens. This is what Father Chaumonot says of them, in writing to the Mother superior of the Ursulines of Kebec, on the fourth of October of this year, 1655. “My Reverend Mother, to-morrow, if it please God, we shall lose sight of the last dwellings of our friends, to go and seek those of our enemies. The wife of our Iroquois Captain is being instructed on the way, with six others, both men and women, in addition

Ma R<sup>de</sup> Mere, demain s'il plaist à Dieu, nous quitterons de veuë les dernieres habitations de nos amis; pour aller chercher celles de nos ennemis. La femme de nostre Capitaine Iroquois, se fait instruire sur les chemins, avec six autres tant hommes que femmes, outre nos Chrétiens Hurons, & nos deux Iroquois de Sonnontouan, qui est la nation Iroquoise la plus éloignée de nous, & la plus peuplée.

[15] Ce font en tout dix-huit personnes priant Dieu soir & matin. Je vous recommande cette petite Eglise voyageante avec leurs Pasteurs. Nostre Capitaine m'a prié de vous écrire qu'elle tiëdra parole, & qu'elle vous enuoir, non sa fille, qui est trop petite, mais vne de ses sœurs qui est de l'âge de Marie vôtres petite Huronne. Cette Capitaine aiant laissé à Montreal vne sienne parente, lors qu'elle est descenduë à Kebec, l'a esté voir aussi tost que nous y sommes arriüés, & nous la amenée pour la faire prier Dieu, & en ma presence elle la instruite sur les mysteres que nous luy auons enseignés. Plaist à Dieu qu'elle face le mesme lors qu'elle fera de retour en son païs, & qu'elle gagne à Dieu tous ses autres parens. Elle m'a prié de vous [16] écrire qu'elle ne fâcheroit plus celui qui a tout fait, & que c'est du fond de son cœur, qu'elle veut viure & mourir Chrestienne. Elle saluë sa fille adoptiue Marie vostre Huronne, & toutes les Meres. Et moy i'ajoûte qu'elles prient Dieu pour sa totale conuersion. *Vostre tres-humble Seruiteur en Nostre Seigneur Echon. C'est le nom Huron du Pere Chaumonot.*

En vne autre Lettre, le Pere ajoûte, que ces femmes Iroquoises font rauies des chants en la langue Huronne qu'elles entendent. Elles les apprennent

to our Christian Hurons and our two Iroquois from Sonnontouan,— which is the Iroquois nation the most remote from us, and the most populous of all.

[15] “In all, there are eighteen persons who pray to God, night and morning. I commend to you this little traveling Church with their Pastors. Our Chieftainess has begged me to write to you that she will keep her word, and that she will send you, not her daughter, who is too small, but one of her sisters who is of the same age as Marie, your little Huron girl. That Chieftainess had left a relative of hers in Montreal when she herself came down to Kebec; she went to see her as soon as we arrived there, and brought her to us, to make her pray to God; and, in my presence, she instructed her in the mysteries which we had taught her. May it God please that she may do the same when she returns to her own country, and that she may win all her other relatives to God. She begged me [16] to write to you that she would no longer offend him who has made all; and that from the bottom of her heart she wishes to live and to die a Christian. She sends greeting to her adopted child Marie—your Huron—and to all the Mothers. For my part I add: May they pray to God for her complete conversion. *Your very humble Servant in Our Lord, Echon.*” *That is the Huron name of Father Chaumonot.*

In another Letter, the Father adds that those Iroquois women are delighted with the songs that they hear in the Huron tongue. They learn them with as much devotion as they take pleasure in them,—especially the songs on the *Pater*, and on the commandments of God; and a prayer addressed to JESUS CHRIST to deliver us from Hell, and [17] to

avec autant de deuotion qu'elles y prennent de plaisir. Sur tout les chants fur le *Pater* fur les commandemens de Dieu, & vne priere adressée à I E S V S - C H R I S T, afin qu'il nous deliure de l'Enfer, & [17] qu'il nous conduise au Ciel apres la mort. Quand ces chans passent de l'oreille au cœur, c'est vn coup de salut, & vne marque que Dieu y veut estre le Maistre.

Priés Dieu, s'il vous plaist, qu'il continuë ses benedictions fur de si heureux commencemens, *Amen, Amen.*

De V. R.

A Kebec ce 13.  
d'Octobre 1655.

*Tres-humble seruiteur en  
Nostre Seigneur,*

FRANÇOIS LE MERCIER.

[18] VOICY LA SECONDE LETTRE ENUOIÉE AU MESME  
PERE.

M<sup>ON</sup> R. P.

*Pax Christi,*

Il y a desja quelques iours que le vent contraire retient à nostre Rade de Kebec, le Nauire qui nous deuoit quitter dès le commencement de ce mois. Il fera voile demain matin, iour de fainct Luc, dix-huictiesme d'Octobre; & aujourd'huy, la nuit estant desja fermée, vn Canot d'Iroquois Sonnontoeronons vient d'arriuer, qui nous apporte des nouuelles de paix de tous costés. Leur principal deffein est de nous témoigner par vn Ambassade exprés, [19] & par les prefens qu'ils apportent, qu'ils ne respirent que la paix, & que iamais ils n'auront de guerre avec nous. Ils ont fait rencontre dans leur chemin des

lead us to Heaven after death. When these songs pass from the ear to the heart, it is a stroke of salvation and a sign that God wills to become the Master thereof.

Pray God, if you please, to continue to bless such happy beginnings. *Amen, Amen.*

Your Reverence's

At Kebec, this 13th  
of October, 1655.

*Very humble servant in  
Our Lord,*

FRANÇOIS LE MERCIER.

[18] HERE IS THE SECOND LETTER SENT TO THE SAME  
FATHER.

MY REVEREND FATHER,  
*Pax Christi.*

For some days contrary winds have detained in our Roadstead of Kebec the Ship that was to leave here at the beginning of this month. It will sail to-morrow morning, on saint Luke's day, the eighteenth of October; and to-day, just at nightfall, a Canoe of Sonontoeronnon Iroquois has arrived, bringing us news of peace on all sides. Their chief object is to assure us — by a special Embassy, [19] and by the presents that they bring — that they wish only for peace, and that they will never go to war against us. On their way they met some Onnontaeronnons, who are carrying in their Canoes Father Chaumonot and Father Dablon to their country, there to commence a new Mission. They assure us that those people are full of affection and of respect for their guests. At the same time some Hurons who have come from the Iroquois of the lower country, called Agnieronnons, also tell us

Onnontaeronnons, qui portent dans leur Canots le Pere Chaumonot & le Pere Dablon en leur païs, pour y cōmencer vne nouvelle Missiō: ils nous asseurent que ces peuples sont plains d'amour & de respect pour leurs hostes. A mesme temps quelques Hurons venus des Iroquois des païs plus bas, nommés Agnieronnons, nous disent aussi, qu'ils ont vu en chemin le Pere Simon le Moine, & sa compagnie, & que leurs Guides Agnieronnons leur ont fait paroistre vn cœur d'Amy, tel qu'ils nous l'ont fait paroistre dans leur Ambassade. Ces mesmes [20] Hurons disent, qu'à leur depart des Bourgades Iroquoises les nouvelles estoient déjà arriuées des approches du Pere, & de la paix faite avec nous. Ce qui auoit esté receu avec des acclamations si publiques, que les hommes, les femmes & les enfans, les Guerriers & les Capitaines, & les Anciens du païs qui sont comme les Conseillers d'Estat, en auoient ietté des cris de ioye, qui effuierent la tristesse que leur deuoit causer la nouvelle qu'ils receurent en mesme temps de la prise & de la mort de quelques-vns de leurs gens, brûlés par les Hurons & par les Algonquins. Et ainsi vous voyés, que ce que i'ay dit au commencement de la presente, est veritable, qu'il nous vient des nouvelles [21] de paix de tous costés, c'est à dire de toutes les Nations Iroquoises. Cet ouurage est plus du Ciel que de la terre. Dieu seul à vray dire, est l'Autheur de cette paix, à laquelle la prudence humaine n'a quasi rien contribué, & mesme n'y pouoit voir aucun iour. Si bien que nous auons sujet d'esperer que le mesme bras tout puissant continuera ce qu'il a commencé, si nous suiurons ses conduites. Nous attendons de luy les momens de nostre bon heur. Ce qui depend de

that they saw on the way Father Simon le Moine, with his company; and that their Agnieronnon Guides manifested a Friendly spirit toward them, such as they showed to us during their Embassy. These same [20] Hurons say that, on their departure from the Iroquois Villages, news had already been received of the Fathers' approach, and of the peace made with us. This had been received with such public rejoicings that men, women, and children, Warriors and Captains, and the Elders of the country—who are, as it were, the Councilors of State—had uttered exclamations of joy. These cries dispelled the sorrow that would have been caused them by the news, which they received at the same time, of the capture and death of some of their people, who were burned by the Hurons and the Algonquins. Thus you see that what I stated at the beginning of this letter is true, that news [21] of peace comes to us from all sides,—that is to say, from all the Iroquois Nations. This is more the work of Heaven than of earth. To speak truly, God alone is the Author of this peace, to which human prudence has contributed almost nothing, and which it even could see no means of obtaining. Accordingly, we have reason to hope that the same all-powerful arm will continue that which he has commenced, if we follow his guidance. We expect from him the moments of our happiness. That which depends on us is to follow the paths that he opens up to us, and not to prevent the effect of his wholly lovable goodness toward us, and toward the peoples whose conversion he wills, it seems, to effect through us. Those who sustain us by their kind gifts and their prayers have [22] much reason to praise God with us, since he accomplishes their

nous est de fuiure les voyes qu'il nous ouure, & de ne pas empescher l'effet de ses bôtés toutes aimables sur nous, & sur les peuples qu'il semble vouloir convertir par nostre moien. Ceux qui nous soustiennent par leurs bien-faits & par leur prieres, ont [22] bien fuiet de benir Dieu avec nous, puis qu'il accomplit leurs desirs. Voicy la fin d'une Lettre que ie viens de recevoir tout fraichement du Pere Dablon, par les mains des Sonnonctoeronnons qui l'ont rencontré en chemin, elle est écrite du neuvième du courant. Nous continuons nostre chemin, dit il, avec un tres-beau temps, & avec de grandes esperances de vous apporter de fort bonnes nouvelles au Printemps prochain: Les prieres se font soir & matin, & les Iroquois s'y rangent avec affection. Ce sont de petits commencements qui font voir que Dieu a quelque haut dessein sur ces peuples, & qu'il a entendu la voix du sang qu'ils ont répandu eux-mêmes. Il écouterá aussi celles de V. R. & de tous ceux [23] qui s'intéressent en tant d'endroits pour le salut de ces pauvres misérables. Nous sommes en bonne santé, grâces à Dieu. La Sagamité dont nous vivons, n'a pas mauvais goût, ie la trouveray bonne avec le temps. Je dors aussi bien sur la terre, que ie faisois sur un matelas, ou que ie ferois sur un lit de plumes. Après tout, on trouve mieux Dieu, où il y a moins d'embarras de la creature. V. R. nous continuera toujours, s'il luy plaist, l'assistance de ses saints sacrifices, & moy à estre par tout, *Vostre tres-humble & obeissant serviteur en nostre Seigneur*, CLAUDE DABLON.

Le Pere Joseph Chaumonot m'écrit aussi dans les mêmes esperances, & dans la joie de ce qu'il prévoyoit; & sur tout dans la satisfaction qu'il ressent de ce qu'il

desires. Here is the conclusion of a Letter that I have quite recently received from Father Dablon, by the hands of the Sonnonoeronnons who met him on the way. It is written on the ninth of the present month: "We continue our journey," he says, "with very fine weather and with great hopes of bringing you very good news next Spring. Prayers are said night and morning, and the Iroquois join in them with affection. These are slight beginnings, which show that God has some great design regarding these peoples, and that he has heard the voice of the blood which they themselves have shed. He will also listen to the prayers of Your Reverence, and of all [23] who interest themselves in so many places for the salvation of these poor wretches. We are in good health, thanks be to God. The Sagamité on which we live has not a bad taste; I shall find it good in time. I sleep as well on the ground as I did on a mattress, or as I would in a feather-bed. After all, one more easily finds God where there are fewer creature encumbrances. Your Reverence will ever continue, if you please, to assist us by your holy sacrifices; and I shall continue to be, everywhere, *Your very humble and obedient servant in our Lord,* CLAUDE DABLON."

Father Joseph Chaumonot also writes me with the same hopes and in the joy of what he foresees; and, above all, in the satisfaction that he feels because he is going to suffer for God's cause. For it is [24] true that the fruits which are gathered in these Missions are watered solely with the sweat of those who labor therein, as they have been with the blood of the Fathers who have preceded them. Provided God be glorified there, our lives will be only too blessedly

va souffrir pour la cause de Dieu. Car il est [24] vray que les fruiçts qu'on recueille en ces Missions, ne sont arroufés que des sueurs de ceux qui y travaillent, comme ils l'ont esté du sang des Peres qui les ont precedés. Pourueu que Dieu y soit glorifié, nostre vie y fera trop heureusement consommée. Mais nous prions V. R. de nous procurer du secours aupres de nostre R. P. Prouincial, puis que Dieu nous donne ouuerture, il faut y aller à corps perdu & y perdre faintement son ame pour la retrouver plus faintement dans le cœur de IESVS-CHRIST, qui le premier a perdu son ame pour nous, V. R. Nous obtienne cette benediction.

Mon R. P.

*Vostre tres-humble & obeissant  
seruiteur en nostre seigneur,  
FRANÇOIS LE MERCIER.*

A Kebec la nuit du 17.  
d'Octobre 1655.

[25] J'aiouôteray encor deux mots à ces deux Lettres, on ne parle icy (dit l'un de ceux qui écriuent) que de Baptêmes, que de Mariages, & que de bastimens, & personne n'y meurt que de vieillesse ou de mort violente.

L'une des Maistresse du Seminaire des Vrfulines m'escrit merueille de la douceur, de la docilité & de l'esprit des enfans originaires du pays, soit François, soit Sauvages. Elle dit que les Iroquois descendus à Kebec les estant allés visiter en leurs parloirs, ont esté ravis, voians la gentillesse des petites filles Sauvages eleuées à la Françoisse, ils demandoient combien il falloit de temps pour franciser vne fille, & luy

consumed. But we beg Your Reverence to procure us assistance from our Reverend Father Provincial; since God gives us an opening, we must enter it forgetting ourselves, and holily lose our lives, to find them again more holily in the heart of JESUS CHRIST, who was the first to lose his life for us. May Your Reverence obtain that blessing for Us.

My Reverend Father,

*Your very humble and obedient  
servant in our lord,*

FRANÇOIS LE MERCIER.

At Kebec, on the night of the 17th  
of October, 1655.

[25] I shall add a few more words to these two Letters. "Nothing is spoken of here" (says one of those who write) "except Baptisms, Marriages, and buildings; and no one dies here except of old age or by violent death."

One of the Mistresses of the Seminary of the Ursulines writes me marvelous accounts of the gentleness, docility, and intelligence of the children born in the country, both French and Savages. She says that the Iroquois who came down to Kebec, and who went to visit them in their parlors, were delighted when they saw the gracefulness of the little Savage girls, who had been reared in the French manner. They asked how long it took to frenchify a girl, and to teach her what the little Hurons did in their presence. [26] The Iroquois women, to whom the Ursuline Mothers gave a feast, could not contain themselves. "The eyes of the Chieftainess," to make use of the expressions written in my paper, "were captivated at the sight of a

apprendre ce que de petites Huronnes faisoient paroître en leur presence. [26] Les femmes Iroquoises à qui les Meres Vrfulines firent festin, ne se pouuoient comprendre. La Capitaineffe, pour me seruir des termes couchés sur mon papier, fut prise par les yeux à la veuë d'une ieune Seminariste nommée Marie Arinadfit, elle la voulut voir sans barriere & sans grille entre deux: on la fit sortir hors du Monastere, elle la prit, l'embrassa, l'appella sa fille, & l'autre sa mere, elle la fit manger avec elle dans un mesme plat. La fille qui ne manque ny d'esprit ny d'adresse, demanda permission de faire un present à sa mere, ce que luy estant accordé elle alla querir un beau cousteau qu'elle offrit de bonne grace au grand Capitaine des Iroquois, & puis tirant un bel étuy doré, avec un beau ruban de [27] soie, elle le presenta à sa femme, qu'elle appella sa mere, & comme elle les vit remplis d'amour & de tendresse pour elle. Viués, leur dit-elle, avec nous dorefnauant comme avec vos freres, ne soions plus qu'un peuple, & pour marque de vostre affection enuoiés de vos filles au Seminaire, ie feray leur sœur ainée, ie leur apprendray à prier Dieu, & toutes les autres choses que les meres m'ont enseignées: Et là dessus elle se mit à lire deuant eux en Latin, en François & en Huron, puis elle entonna des Cantiques spirituels en ces trois Langues, c'est là que ces bonnes gens furent tous hors d'eux-mesmes, demandant combien il falloit de temps pour apprendre tant de choses & pour si bien franciser [28] une fille Sauvage, promettant qu'ils ne manqueroient pas d'enuoier leurs enfans en une si bonne école.

La premiere chose que font les Etrangers qui

young Seminarist named Marie Arinadsit. She wished to see her without a barrier and without a grating between them. The girl was sent outside the Monastery; she took her; she embraced her; she called her her daughter, while the latter called the other her mother; the woman made her eat with her out of the same dish. The girl, who is not wanting in sense or in cleverness, asked permission to give a present to her mother; this being granted, she went to get a handsome knife, which she offered with much grace to the great Captain of the Iroquois. Then, drawing out a handsome gilt box with a fine silk ribbon, [27] she presented it to his wife, whom she called her mother; and as she saw that they were filled with love and tenderness for her, she said to them: 'Live with us henceforward, as with your brothers; let us be but one people; and, as a mark of your affection, send some of your girls to the Seminary. I will be their elder sister; I will teach them to pray to God, and all the other things that the mothers have taught me.' Thereupon, she began to read before them in Latin, in French, and in Huron; and she sang Hymns in those three Languages. Then those good people were quite beside themselves, asking how long it took to learn so many things, and to frenchify [28] a Savage girl so well; and they promised that they would not fail to send their children to so good a school."

The first thing that Strangers do who come to Kebec is to go and see the Virgin girls,—that is to say, the Nuns. They admire their charity, especially at the Hostel-Dieu where they see the sick cared for with such cleanliness, such neatness, and such charity, by gentle, modest, and reserved maidens,

descendent à Kebec, c'est d'aller voir les filles Vierges, c'est à dire les Religieuses: Ils admirent leur charité, nommément à l'Hostel-Dieu, où ils voient des malades secourus avec tant de propreté, avec tant de netteté, & tant de charité par des filles douces, modestes, & retenues, qu'ils en font surpris: Aussi faut-il confesser que d'instruire les Enfans avec amour, servir les malades avec charité, courir avec zèle après les Barbares, & les amener à IESVS CHRIST, c'est un fruit du Ciel & non pas de la terre, une benediction de la grace, & non de la nature.

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that they are astonished at it. Thus it must be admitted that to instruct Children with love, to care for the sick with charity, to hasten with zeal after the Barbarians, and to bring them to JESUS CHRIST, is a fruit of Heaven, and not of earth; a blessing of grace, and not of nature.<sup>14</sup>



## LXXXVIII—LXXXIX

### TWO DOCUMENTS OF 1656

LXXXVIII. — Lettre du R. P. Paul le Jeune à la R. M. de Saint Bonaventure, à Kebec; La Rochelle, 10 mars, 1656

LXXXIX. — Concession des Terres dans le païs des Onnon-dageoronons, par Jean de Lauson, gouverneur; Quebeq, 12 apvril, 1656

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SOURCE: For each of these documents, we follow the original MS. in the archives of St. Mary's College, Montreal.

Lettre du R. Père Paul le Jeune à la R. Mère  
de Saint Bonaventure,  
à Kebec.

M<sup>A</sup> R<sup>DE</sup> MERE

La paix et L'amour de nostre Seigr<sup>r</sup>. pour  
salut.

Je responderay a vos Lettres selon L'ordre que ie  
les ay reçûës La premiere qui est du 4 d'Aoust dit  
en peu de mots beaucoup de mal touchant les Iro-  
quois elle donne, quelque esperance de ce qui est arriué  
depuis. Je vous scay bon gré de n'auoir point deses-  
peré dans les plus mauuais temps

Vostre seconde du 30 sept. dit que vous aués fait  
vos efforts pour faire changer v<sup>re</sup> fond Je l'ay fait  
aussy bien que vous mais Mad. ny veut point entendre.  
Je vous ay mandé qu'il avait esté attaqué par deux  
endroits on a accordé pour Lun L autre est encor  
en debat et tout de nouveau on eschange pour vn  
autre endroit Made. deguillon m'en auoit donné  
aduís et informé de ce que ie debuois faire i'ay taché  
de coniurer la tempeste tant que La guerre durera  
v<sup>re</sup> fond sera trauersé.

Il est vray que la perte que vous auez faite dans le  
vaisseau flammand et dans le capit. le roy est grande.  
Le païs et nous et les vrsulines ont perdu Quelque  
chose dans ces deux vaisseaux et beaucoup dans  
celuy de la Rochelle. Le P Lyonne se devoit embar-  
quer dans ce vaisseau mais estant necessaire qu'il

Letter from the Reverend Father Paul le Jeune  
to the Reverend Mother de Saint  
Bonaventure, at Kebec.

**M**Y REVEREND MOTHER,  
The peace and love of our Lord be my  
greeting.

I will answer your Letters in The order in which I received them. The first, which is dated August 4th, relates, in few words, much evil respecting the Iroquois; it gives some promise of what has happened since. I am grateful to you for not having despaired in the worst times.

Your second, of september '30, says that you have made efforts to exchange your property. I have done so, as well as you; but Madame will not hear of it. I sent you word that this had been contested in two points; an agreement has been reached in regard to one, The other is still in debate, and quite recently an exchange is being made for another place. Madame deguillon had given me notice thereof, and informed me of what I was to do. I have tried to avert the storm; but, as long as The war shall last, your land will be traversed.

It is true that the loss which you have sustained through the flemish vessel and captain le roy is great. The country, and we, and the ursulines have lost Something in these two vessels, and much in that of la Rochelle. Father Lyonne was to embark in this vessel; but as it was necessary that he should

demeurat pour quelque affaire il partit sans luy. Il fut trois mois en mer puis relaschant il a esté pris par Les Espagnols et les secours que la Reine envoyoit voila de grandes pertes.

Je verray bien icy si montreal vous demande veritablemēt. J'ay ouÿ dire qu'il vouloit des filles de m<sup>r</sup> de la dauversiere s'il s'est ravisé il le fera paroistre. i'ay v<sup>re</sup> procuration vos sœurs et moy escoutons tout et mad. d Eguillon aura cognoissance de tout.

Je ne suis pas marry que vos bastiments sont auancés il faut esperer en Dieu. madame vous pourra aider. Je pousserai à la roüe. Je n'ay iamais cru que Madem. Nau deuant estre religieuse. Je vous assure qu'on a fortement poussé et pressé son enuoy en Canada made. du viger m'a dit quelle estoit sa parente.

Celuy qui auoit arreste la m. de s<sup>te</sup>. Agnes luy a enfin donné liberté. La Superieure de l'hotel Dieu de Baieux m'escrit que vous ne demandés point de filles cette année. Les dangers sont moindres. la paix est faite avec L Anglois. J'agiray selon que ie verray les inclinations portées de ceux ou celles a qui il appartiendra d'enuoyer des filles. Pour vous parler ingemment, L'Arrest de la mere Agnes ne vient pas comme ie vois finalement de vous autres, mais comme on auoit fait difficulté sur son âge cela au commencement la presqu'empesche mais cet obstacle estant leué il y en vient vn autre auquel ie vois que vous n'attendrez pas La bonne fille a tousiours le mesme desir la maison de Dieppe, n'est pas refroidie sur ce suiet.

M<sup>r</sup>. Mabine a paié la moitié des 400ff. il assure

remain on some business, it sailed without him. It was three months on the sea; then putting back, it was taken by The Spaniards,—as was also the aid sent by the Queen. These are great losses.

I will certainly ascertain here whether montreal really requires you. I have heard that it desired some daughters of monsieur de la dauversiere;<sup>15</sup> if it has changed its mind, it will make that evident. I have your power of attorney. Your sisters and I hear everything, and madame d'Eguillon shall have knowledge of all.

I am not sorry that your buildings are advanced; we must hope in God. Madame will be able to help you; and I will push at the wheel. I have never believed that Mademoiselle Nau would be a nun. I assure you that much urgency and pressure was exerted for sending her to Canada. Mademoiselle du viger has told me that she was her kinswoman.

He who had detained mother ste. Agnes has at last given her liberty. The Superior of the hotel Dieu at Baieux writes to me that you require no girls this year. The dangers are less; peace is concluded with The Englishman. I will act according as I shall ascertain the expressed inclinations of those, of either sex, to whom it shall appertain to send girls. To speak to you frankly, The Detention of mother Agnes does not proceed, as at last I see, from you; but as objections had been made about her age, these, at the outset, almost prevented her coming. But, this obstacle being removed, there arises another, which, I see, you will not expect. The good maid has always the same desire, and the house of Dieppe has not grown cold in this matter.

Monsieur Mabine has paid the half of the 400

qu'il donnera bien tost le reste. Dieu soit beny que son négoce fait bien.

vostre troisieme du 2 d'oct. ne parle d autre chose que de l'enuoy de vos sœurs a Kebec et a Montreal. La lettre est fort bien conçue ie la communiqueray a madame et a la mere de la Resurrection i'entendray m<sup>r</sup>. de maisonneue qui ne m'a point encore parlé, et ie tacheray de suiure en tout ce que ie croiray estre plus a la gloire de nostre seigneur et au bien du païs et de v<sup>re</sup> maison.

vostre quatrième du 6 d'oct. parle seulement de Sansoucy n'en soyés point en souci, car il ne trouvera aucun accès auprès de moy pour retourner en v<sup>re</sup> service.

La cinquième du 18 d'oct. enfermant la lettre de mademoiselle Mance; ie communiqueray l'une et lautre a Mad. d'Eguillon et a la mere de la Resurrection a qui i'en ay desia donné nouuelle. Il faut voir devant si m<sup>r</sup> de la dauuersiere et m<sup>r</sup> de maisonneue ne souuiront point. i'ay escrit au R P. charles Lallemant qui est allé depuis peu à La flesche pour estre Recteur du college qu'il prenne garde si on ne dispose point les hospitalières qui sont la.

Depuis ce que dessus escrit J'ai parlé a m<sup>r</sup> de maisonneue Il n'y a rien a faire pour vous a montreal. il m'a dit que si vous auiés une bonne fondation que vous y pourriez aller mais qu'il ne falloit point vous attendre a celle qui y est Voila ou a abouty toute sa faueur.

Je doute fort qu'il y alle des hospitalieres de la flesche du moins sitost.

Vous aues demandé a made. d'Eguillon et a la mere de la Resurrection la me. de st Edouard de

livres; he declares that he will soon give the remainder. God be blessed that his business is doing well.

Your third, of october 2, speaks of nothing but the despatch of your sisters to Kebec and to Montreal. The letter is very well conceived: I will communicate it to madame and to mother de la Resurrection. I will hear monsieur de maisonneuve, who has not yet spoken with me; and I will try to follow in everything what I shall believe to be most to the glory of our lord, and to the welfare of the country and of your house.

Your fourth, of october 6, speaks only of Sansoucy. Be not anxious [*en souci*] on that account; for he will find no access to me regarding a return to your service.

The fifth, of october 18, encloses the letter of mademoiselle Mance; I will convey the contents of both to Madame d'Eguillon and to mother de la Resurrection, to whom I have already given news thereof. We must first see whether monsieur de la dauversiere and monsieur de maisonneuve will not state their intentions. I have written to the Reverend Father charles Lallemant,—who has recently gone to La flesche, in order to be Rector of the college,—that he shall observe whether the hospital nuns who are there are disposed of.

Since the above was written, I have spoken to monsieur de maisonneuve. There is nothing to do for you at montreal. He told me that, if you had a good endowment, you might go thither; but that you must not count on the one which is there. You see the outcome of all his favor.

I doubt very much whether any hospital nuns from la flesche will go thither, at least immediately.

Baieux avec la mere ste Agnes et vne conuerse et a moy vous ne demandies que la m. s<sup>te</sup>. Agnes et vne conuerse. Mada. d'Eguillon a voulu qu'on suiuit plustost sa lettre que la mienne mais la maladie de la mere de st Edouar l'a empêché de sortir de Baieux.

Je vous enverray v<sup>re</sup> compte par Dieppe d'ou la mere Agnes pourra partir dans le vaisseau de pouillet avec vne fille qui veut estre religieuse. Dieppe n'a point de conuerse qui ait sa vocation. Il doit partir aussy vn vaisseau de Nantes. Je saluë toutes vos chères sœurs priés toutes pour vn pescheur Si nos peres continuent a donner leurs Catalogues ou mémoires a des marchands, tachez de faire le mesme car ie ne pourrois aller sur le port pour vaquer a cela et il me faudroit donner v<sup>re</sup> memoire a vn marchand et luy dire ce que i'aurais a y mettre.

vous ne m'avez point donné ceste année de decharge on ma dit qu'on n'en peut donner de valable qui soit vniuerselle il en faut vne chaque année Je ne pourrois autrement donner de recipes de v<sup>re</sup> argent si on ne m'en dechargait,

Ma R<sup>de</sup> mere

Vostre tres humble seruiteur en n. s.

PAUL LE JEUNE

fermée ce 10 de mars 1656

[Addressed:— A La R<sup>de</sup> Mere

La R. mere de saint  
Bonauanture Superieure  
de L'hôpital

Rochelle

A Kebec]





You asked madame d'Eguillon and mother de la Resurrection for mother de st. Edouard of Baieux, together with mother ste. Agnes and a lay sister; but from me you asked only for mother ste. Agnes and a lay sister. Madame d'Eguillon desired that her letter be followed, rather than mine; but mother de st. Edouard's illness has prevented her from leaving Baieux.

I will send you your account by way of Dieppe, whence mother Agnes will be able to sail in poullé's vessel, with a maid who wishes to be a nun. Dieppe has no lay sister who has her vocation. A vessel from Nantes is also to sail. I greet all your dear sisters: pray, all of you, for a sinner. If our fathers continue to give their Catalogues or statements to merchants, try to do the same; for I could not go to the harbor to attend to that, and I would have to give your statement to a merchant, and tell him what I might have to add to it.

You have given me no release this year. I have been told that they can give me none that is valid, of a general form,—one each year is needed. I could not otherwise give receipts for your money, if I were not released.

My Reverend mother,  
Your very humble servant in our lord,  
PAUL LE JEUNE.

Closed this 10th of march, 1656.

[Addressed:—To The Reverend Mother  
The Reverend mother de saint  
Bonaventure, Superior  
of The hospital.

Rochelle.

At Kebec.]

## Concession des Terres dans le país des Onnondageoronons.

**J**EAN de Lauson Cheualier Conseiller ordinaire du Roy en ses Conseils d'estat et priué gouuerneur et Lieutenant general pour sa magesté en La nouuelle france estendüe du fleue St. Laurens A TOUS CEUX qui ces presentes Lettres verront Salut scauoir faisons qu'en vertu a nous donné par la Compagnie de la nouuelle france enregistré ou besoin a esté nous auons donné Concedé donnons et Concedons par ces presentes aux Reuerends peres de la Compagnie de Jesus L'estendue des Lieux qui s'ensuit Cest a scauoir dix Lieües d'espace en tout sens cest a dire dix Lieües de face et dix Lieües de profondeur & en les lieu quilz se voudront placer au país des Irocois Superieurs dicts Onnondageoronons, soit au bourg ou proche du bourg d'Onnondagé, ou a gannentae ou Comme dict est en ce Lieu qu'il Jugeront Leur estre plus commode pour Jouir du dict espace et estendue de dix Lieües en quaré par Les Dicts Reuerends peres Jesuistes Leurs successeurs et ayant Cause enfranche aumosne a perpetuité en tous droict et propriété. Justice et Seigneurie et auec pareils et semblables droicts quil a pleu au Roy donner Le país de La nouuelle france a la dicte Compagnie, ensemble tous. Les Lac, riuieres ruisseaux, fontaines, Isles, Isleaux preries terre et bois Scitués dans L'estendüe du dict espace de dix Lieües en

Concession of Lands in the country of the On-  
nondageoronons.

**J**EAN de Lauson, Chevalier, Counselor in ordinary to the King in his state and privy Councils; governor and Lieutenant-general for his majesty in new france extending along the river St. Lawrence,—TO ALL THOSE who shall see these presents, Greeting. We make known that, by the power given to us by the Company of new france, recorded in the proper place, we have given and Granted, and do give and Grant, by these presents to the Reverend fathers of the Society of Jesus, The following extent of Territory, To wit: ten Leagues of space in every direction,—that is to say, ten Leagues front and ten Leagues depth,—and where they shall choose to establish themselves in the country of the Upper Irocois, called Onnondageoronons, be it in or near the village of Onnondagé, or at gannentae,<sup>16</sup> or, As is said, in that Place which they shall Judge most convenient to Them, the said space and extent of ten Leagues square is to be Possessed by The Said Reverend Jesuit fathers, Their successors and Assigns, in freehold forever, in full right and ownership, Justice and Seigniorly; and with rights equal and similar to those which it has pleased the King to give in The country of new france to the said Society; together with all The Lakes, rivers, brooks, springs, Islands, Islets, meadows, land, and woods, Situate in The extent of the said space of ten Leagues

quarré, a la charge que Les appellations du Juge qui sera par eux estably sur les Lieux ressortiront par deuant Le Grand Senechal de la nouuelle france ou son Lieutenant estably en la Jurisdiction des trois Riuieres Si donnons en mandement au grand Senechal de La nouuelle france ses Lieutenans ou austres Commis mettre Les dicts Reuerends peres de la Compagnie de Jesus en possession des dicts Lieux en vertu des presentes de ce faire Luy donnons pouuoir en foy de quoy nous auons signé Les presentes a Icelles faict apposser Le cachet de nos armes et Contresigner par vn de nos secretaires faict au fort saint Louis de Quebeq Ce dousiesme apuril mil six cent cinquante six ainsy signé

DE LAUSON avec paraphe

square. It is stipulated that appeals from the Judge who shall be established by them over that District shall come under jurisdiction of The Grand Seneschal of new france,<sup>17</sup> or his Lieutenant established in the Circuit of three Rivers. Accordingly, we enjoin the grand Seneschal of new france, or his Lieutenants, or other Agents, to put The said Reverend fathers of the Society of Jesus in possession of the said Region, by virtue of these presents. To effect this, we give Him power; in assurance whereof we have signed These presents, and affixed Thereto The seal of our arms, and provided the Countersign of one of our secretaries. Done at fort saint Louis, at Quebeq, This twelfth of april, one thousand six hundred and fifty-six: thus signed,

DE LAUSON, with paraph.



## BIBLIOGRAPHICAL DATA: VOL. XLI

### LXXXV

For bibliography of the *Journal des Jésuites*, see Vol. XXVII.

### LXXXVI

In reprinting the *Relation* of 1653-54 (Paris, 1655), we follow a copy of the original Cramoisy edition in the Lenox Library. The "Priuilege" is dated "à Paris le 22. Decembre 1654," and the "Permiſſion" was "Fait à Paris ce 22. Decembre 1654." It is unusual for both authorizations to be made on the same day, as in this instance. This annual is no. 103 of HARRISSE'S *Notes*. His title is incomplete, for he omitted a portion of the imprint in transcription.

*Collation:* Title, with verso blank, 1 leaf; "Table des Chapitres," with "Priuilege" and "Permiſſion" on the verso, 1 leaf; prefatory letter from Le Mercier to his Provincial in France, pp. 1-7; text (11 chaps.), pp. 8-176. The first figure in the pagination of p. 134 is obliterated. Line 14 of p. 115 should read "SERVITEVR DE LA;" but in one of the Lenox copies we find "SERVITE DE LA"—an elision due, no doubt, to a "bite" in the frisket.

Copies have been priced or sold as follows: HARRASSOWITZ (1882), no. 38, priced at 120 marks; O'CALLAGHAN (1882), no. 1234, sold to Library of Parliament (Ottawa) for \$22.50, and had cost him \$32.50 in gold; BARLOW (1890), no. 1304, sold for \$67.50; DODD, MEAD

& Co., of New York, priced in April, 1896, at \$150; and Dufossé (1896), priced at 450 francs. Copies are in the following libraries: Lenox, Harvard, New York State Library, Marshall (private), Brown (private), Jesuit College at Georgetown, D. C., Ayer (private), Laval University (Quebec), Library of Parliament (Ottawa), British Museum, and Bibliothèque Nationale (Paris). This annual is rarer than the average of them.

### LXXXVII

In presenting the text of the *Copie de deux Lettres* (Paris, 1656), we follow the original Cramoisy edition in the Lenox Library. A complete *Relation* for 1655 had been transmitted from Canada to France to be printed. Upon its arrival at Rochelle, it was entrusted to a messenger, who was to bear it to Paris; but he was robbed of his manuscripts, and could deliver to the provincial only a few miscellaneous letters. These are summarized by the latter, who gives entire two letters from Le Mercier, the Canadian superior,—the first dated “A Kebec ce 13. d’Octobre 1655,” and the second “A Kebec la nuit du 17. d’Octobre 1655.” The publication bears the title of our text, as above.

When O’Callaghan prepared his bibliographical study of the *Relations*, printed for the New York Historical Society in 1847, no copy of *Deux Lettres* was known to him. He stated then that, should a copy be found, “orders have been given to have it transcribed for John Carter Brown, Esq., of Providence, whose collection already embraces thirty-two volumes.” When Father Felix Martin issued his French translation of O’Callaghan’s monograph

(Montreal, 1850), he was unable to make any further additions. But the Library of Parliament, then at Quebec, had a copy, which was burned in the fire of 1854. Mr. James Lenox also had one before September 14, 1852. O'Callaghan, writing to him from Albany, on that date, said: "This Collection [Library of Parliament] includes both the missing Relations, that of 1655 which you have, pp. 28, and that for 1659." Lenox's reprint of the *Copie de deux Lettres* was printed after the Quebec catastrophe of 1854, whereby so many nuggets of Canadiana were forever lost to the world. The next copy discovered was described by Harris in his *Notes*, no. 108.

*Collation:* Title, with verso blank, 1 leaf; introduction, pp. 3-13; first letter, pp. 13-17; second letter, pp. 18-24; postscript, pp. 25-28; presumably two blank leaves at end to complete signature B. No mispaging. Signatures A and B in eights.

The copy in the Canadian Library of Parliament was, as already stated, burned. The fire occurred on February 1, 1854. Of the forty volumes of the *Relations*, only eight were saved. Through the kindness of Mr. L. P. Sylvain, of said library, we are able to present the following interesting particulars. Upon the death of Father Casot, the last survivor of the Jesuits of the old régime, in Canada, a great part of the library of the Jesuits was bought by the Hon. John Neilson, proprietor of the *Quebec Gazette*. Several hundred of these volumes are now (1899) owned by his grandson, Dr. H. Neilson, himself a collector of rare Canadiana. The elder Neilson's acquisitions included almost a full set of the *New France Relations*, all in their original binding. In September, 1851, the Library of Parliament pur-

chased the thirty volumes of *Relations* from the Neilson family for \$100. (See *First Report of Joint Lib. Com.*, 1852, p. 6.) The eight volumes recovered from the fire, and which are now in the Library of Parliament at Ottawa, all bear the inscription of the old Jesuit College, and substantiate the foregoing allusions.

The Lenox copy is cropped, especially at the top, having been badly trimmed by a careless binder. Its present binding was the work of Hayday, who stilted it to match the binding of the others of the series. The page measures  $5\frac{3}{4} \times 3\frac{1}{2}$  inches.

The third copy, the one described by HARRISSE, is in the Bibliothèque de Sainte-Geneviève, of Paris. This library was founded in 1624 in the abbey of the same name, by Cardinal François de la Rochefoucauld. As early as 1687 it contained about 20,000 volumes, besides manuscripts. Opened in 1790 for the public, and enriched by various benefactions, it now contains about 120,000 volumes, and 2,932 manuscripts.

The fourth copy is in the library of Laval University, Quebec. It is in an excellent state of preservation, and measures  $6\frac{1}{8} \times 3\frac{3}{4}$  inches; but its binding is of modern workmanship. It formerly belonged to the Rev. E. G. Plante, of Quebec. He was fond of collecting books relating to America, especially CANADIANA, and secured several of the *Relations* either in Canada or from France, where he had an agent watching for opportunities. Father Plante was born in 1813, and died in 1869, bequeathing his books to Laval University.

We know of no other copies of this fragmentary annual, and, as is evident, no valuation can be quoted.

In 1854, Lenox privately reprinted the *Copie de deux Lettres* from his original, which was then believed to be unique. He did this, no doubt, to assist such friends as Messrs. Brown and O'Callaghan in filling a gap in their own series. The recent loss of the Library of Parliament may also have had something to do with it. The reprint was printed at Albany, and on both large and small paper. Lenox's own large paper copy has two title-pages, one of which was canceled because, as he states, the fifth to the seventh lines were printed in italics instead of roman type. The reprint was made in imitation of the original, but not in facsimile.

## LXXXVIII

The original MS. of this letter of Le Jeune to the Rev. Mother de Saint Bonaventure, of the Hôtel-Dieu, at Quebec, dated at La Rochelle, March 10, 1656, is in the archives of St. Mary's College, Montreal.

## LXXXIX

In the same archives rests the original MS. of this concession of lands in the Onondaga country, granted to the Jesuit Fathers by Jean de Lauson, governor of Canada, dated at Quebec, April 12, 1656.



## NOTES TO VOL. XLI

*(Figures in parentheses, following number of note, refer to pages of English text.)*

1 (p. 77).—Regarding the Tionnontatehronons, or Tobacco tribe, see vol. viii., *note* 40; the Ondatawawats, or Ottawas, vol. xiv., *note* 9.

2 (p. 79).—In reference to the chief here mentioned, Rev. W. M. Beauchamp says, in a private letter: "The name of Sagochiendagehte, the chief Onondaga of 1654, is not strictly a personal name. It is the name by which the Onondagas are still addressed in council; as we might say in Congress, 'the gentleman from New York,' or Ohio. The council name always differs from the ordinary national name, and occasionally is also applied to the principal village or chief. Various incidents make it almost certain that this Sagochiendagehte was Garakontie."

3 (p. 81).—For account of the Cat Nation (Eries), and of the animal from which their French appellation was derived, see vol. xxi., *note* 11.

4 (p. 85).—A sketch of the chief known as "the Flemish Bastard" is given in vol. xxxv., *note* 29.

5 (p. 99).—For location of the Onondagas at this time, see vol. viii., p. 299.

6 (p. 127).—The route followed by Le Moyne on his return may be roughly indicated thus. Starting from their village, a little S. E. of Manlius, the party probably followed the main trail, leading to the Senecas, as far west as the Onondaga River. Descending this stream to Onondaga Lake, which is but an expansion of the river, they halted near one of the salt springs of that region, north of the present Syracuse. Continuing down this lake and stream, they reached the Seneca River, which from that point receives the name of Oswego River. Three leagues below the mouth of the Onondaga, they passed its junction with the Oneida; the fishing village where they soon after halted was probably near the present village of Phenix. Still descending the Oswego, they apparently followed it

to its place of discharge into Lake Ontario,—coasting the eastern shore of which, they came (August 23) to “the place assigned for our residence, and for a French settlement.” This last location is not satisfactorily identified; it may have been either the mouth of Salmon River, or Sackett’s Harbor—both good landing-places, and points of strategic importance.

Le Moynes apparently followed an overland route from Lake Ontario to the Onondaga village, in going thither—probably from the mouth of Salmon River southward. Poncet, according to the latest authorities, seems to have been taken to Quebec, upon his release from captivity, by still another route—crossing the wilderness, and reaching the St. Lawrence at Ogdensburg.

Marie de l’Incarnation (*Lettres*, t. ii., p. 64) says that the Iroquois supposed the water of the salt springs to be poison, and thought that it was by a miracle that the French obtained salt from the water. It may be noticed here that, according to Beauchamp, “although the Onondagas now use salt, they ascribe to this their loss of physical strength, saying that their ancestors had all the nourishing juices of the meat, and thus became large and strong.”

7 (p. 139).—Other sources of income for the outlays made necessary by the Huron colony are mentioned in vol. xxxvi., *note* 57.

8 (p. 173).—*Echon*: the appellation formerly given by the Hurons to Brébreuf (vol. v., *note* 44).

9 (p. 179).—For account of the various chiefs known as Tessouehat, see vol. viii., *note* 30.

10 (p. 185).—Regarding the aboriginal use of European articles, see vol. xvii., *note* 2.

11 (p. 185).—See account of the Winnebago tribe in vol. xv., *note* 7.

12 (p. 187).—The deficiency of women in the population of New France, at this time, was so great that the interests of the colony imperatively demanded that it be supplied, as was recognized by the authorities on both sides of the sea. The shipment of young women, mentioned in our text, was followed by many others; and, in choosing these girls, great care was taken that they should be respectable and virtuous. Most of them were married soon after their arrival; and the families thus formed were a valuable increase, not only in the numbers, but in the stability and general morale, of the population.

The assertion regarding the executioner’s performance of his functions is probably made by Le Jeune, to whom the material for the *Relations* was often sent during his term of service as procurator for the Canadian missions. The “first two executions of justice”

are recorded in the *Journal des Jésuites* as having occurred Jan. 19 and Feb. 15, 1649 (vol. xxxiv., pp. 39-41); one of the condemned persons was a young girl, "a Creature of 15 or 16 years, a thief." Another execution is recorded (vol. xxxviii., p. 173), May 7, 1653, where a murderer, to save his own life, becomes the official executioner, and hangs the man who was but the accomplice of his own guilt. Le Jeune may not have heard of this incident. The name here applied to the hangman, *maître des hautes œuvres*, is equivalent to "he who executes high justice," in reference to the fact that capital punishment was, under the feudal system, the prerogative of the seigniorial right of "high justice." This right, according to Lareau, "was, beyond doubt, never exercised by the [Canadian] seignior;" see his *Histoire du droit Canadien* (Montreal, 1888), t. i., p. 258.

13 (p. 217).—Claude Dablon (or d'Ablon) was born at Dieppe, Jan. 21, 1619 (according to Rochemonteix; other writers give the date as February, 1618). He entered the Jesuit novitiate Sept. 17, 1639; his studies were pursued at Paris, La Flèche, and Eu. Joining the Canada mission in 1655, he was immediately sent with Chaumot to Onondaga, where he labored until the abandonment of the French settlement there (March, 1658). He remained at Quebec until May, 1661, when he went with Druillettes on a mission to the Cree tribes about Hudson Bay; at the end of a year, they returned to Canada. Dablon apparently remained in the St. Lawrence settlements until the summer of 1668, when he went with Marquette to minister to the Algonkin tribes about Lake Superior. While engaged in these labors, Dablon was appointed (1670) superior of all the Canadian missions, and rector of the College of Quebec; but he could not reach the St. Lawrence until the following year. These responsible positions he occupied until Aug. 6, 1680; and again, from Oct. 18, 1686 to August, 1693. He died at Quebec in 1697 (May 3, according to Rochemonteix and Father Jacques Terrien; September 20, according to Martin).

Dablon, as superior, edited the *Relations* of 1671 and 1672, and compiled others covering the period of 1673-79; he also edited the papers of the explorer Marquette. All of these we shall publish in subsequent volumes of this series.

14 (p. 233).—The incomplete narration for 1655 is supplemented, to some extent, by a letter from Marie de l'Incarnation (dated Oct. 12, 1655) to her son. The most notable item therein is the statement that Charles de la Tour was seized by an English officer who had come to Acadia with several vessels of war, and carried a prisoner to England.—*Lettres* (Richaudeau's ed.), t. ii., pp. 83-94.

15 (p. 239).—The nuns here mentioned as “daughters of M. de la Dauversière” were those composing the hospital order of St. Joseph. This order was founded at La Flèche by Dauversière (vol. xxi., *note* 4), with the assistance of Marie de la Ferre, who became its first superior. Its active labors were begun May 18, 1636; but it was not formally constituted as a new order until October, 1643. In 1659, a branch was founded at Montreal, by three of its nuns. In November of the same year, Dauversière died. It may be noticed here that numerous and persistent efforts had been made, for several years previous, to obtain the establishment in Montreal of hospital nuns from the order which Madame d'Aiguillon had brought to Quebec; but this was opposed by Jeanne Mance.—See De Launay's *Hospit. de St. Joseph*.

16 (p. 245).—Gannentae (Gannentaha) was the Indian name of the place where the Jesuits established this first Onondaga mission. J. S. Clark thus describes this location (*Cayuga History*, p. 33, *note*): “It was about twelve miles from the main village of the Onondagas (then south of the present Manlius). The ‘Jesuits’ Well’ still exists, with its accompanying salt fountains, and may be found just north of the railroad bridge on lot 106. This was the first Catholic chapel erected in the present territory of the State of New York.”

O. H. Marshall thinks (*Mag. Amer. Hist.*, vol. 1, pp. 1–13) that the Iroquois fort attacked by Champlain in 1615 was located on the shore of Onondaga Lake, and even inclines to the supposition that it was on or near the spot occupied by the Jesuits in 1656. O’Callaghan, Ferland, Parkman, and Laverdière place this fort at or near Canandaigua Lake; Beauchamp and Slafter locate it on the shore of Nichols’s Pond, Madison county, N. Y. (vol. v., *note* 50).

17 (p. 247).—The “grand seneschal of New France” was the younger Jean de Lauson (vol. xxxvi., *note* 52).











